

DE VERA OBEDIENCIA

AD

RAtion made in Latine by the ryghe Reuerend father in God Stephan B. of V Vinchestre, now lord Chauncellour of england, with the preface of Edmund Boner, sometime Archedeaco of Leicestre, and the kinges maiesties embassadour in Denmarke, & sithence B. of London, touchinge true Obedience.

Printed at Hamburgh in Latine, In officina Francisci Rhodi. Mense Ia. M. D. xxxvi.

And now translated into english and printed by Michal wood:

With the Preface and conclusion of the translation.

¶ From Roane .xxvi. of Octobre. M. D. liii.

In Readinge make the Notes in the margine.

A double mynded man, is inconstant in al his waies. Iac. i.

**¶ The Translatour to the
gentle Reader,**

Have hertofore (with no
smale admiration) readde
a certaine Sermon made in
English, before our late so
ueraine Lorde king Henry the. viii,
about .xiiii. yeres past, by D. Ton
stal B. of Duresme, and set furthe in
print (by like) for his owne glorie,
or rather purgation, beyng suspec
ted to be a fauourer of the pretens
sed autoritie, Antichristian power
and detestable enormities of the
B. of Rome whereof he semeth at
this daye to be bent with other his
complices (that Sermon notwithstanding) not onely to be no hinder
rour, but also frindelye fauourer, a
trustie proctour, and an open defen
dour, muche to be lamented, in res
pect of hys excellent gifts, and
vertues otherwise.

Ther is also a certē Oratiō in latin,
made by D. Samson, late B. of Chi
chester, and now the double faced
epicureous bite shepe of Co. Lich.
which Sermon and Oratiō, proue
and make learned assercion, as wel
of the kinges supremacy, by the vn

A. ii,

doubted

To the Reader.

doubted truth of Gods vnfailyng
worde, as the necessary and iust a-
brogation of the sayde b. of Ro-
mes fained power out of england
And albe it inen iustlye matuaile at
these mennes inconstancy, feynge
howe they sayde and wrote than,
and how slepperli thei speake and
doo now, yet thei are not muche
compted vppon, because that lyke
as Doreme was longe agoo repu-
ted a still dreamynge Saturne, al-
waies imagininge mischiefe, so is
Samson knowne to be an idel bel-
lied carnal epicure, that for world-
ly honour, and paltring velses sake
hathe euer holden with the hare,
and runne wyth the hounde: and
as he hath theuifhlye spoiled and
made away pore mens liuings, the
patrimonye of his bishopricke, so
would he (if he were bidden) saye,
Christ was a hangman and his fa-
ther a thiefe. Therefore, it forceth
not what suche double mynded
matchauntes write or speak, seing
(as saint Iames sayth) thei are in-
constant in all thei waies, & of no
satled perswasion of cōscience but
fore

To the Reader.

forecast altogether, howe to serue
the time, as the cōmon study & pra
ctice of al that foxie generation is.

And in like sort, I chaunced late
ly to read an excellent, and a right
notable learned Oration, entitled
De vera Obediēcia, made in latine
nere .xx. yeres past, by D. Stephan
B. of V Vinchestre, and now lord
Chauncellour and cōmon cutthroat
of Englande, touchinge as well the
kinges supremaci and absolute pos
wer (vnder God) of the chutch of
England, and the necessary diuor
ce (as he calleth it) of the said king
Henry the eighthe from the quenes
graces Mother that now is, and the
laufull and chaste mariage (for so he
termeth the matter) solemnisied be
twene the sayde Kynge and quene
Anne, to consist by the vnfailynge
almightie word of GOD: as also
concernynge the false fained au
thoritie and vsurped power of the
bishoppe of Rome, and vnlaufull
or vnaduysed othees and vowes:
ioyned wyth the pleasaunte pre
face of doughtie Doctoure Boner,
than archedeacō of Leicestrie, and

A.iii.

the

To the Reader.

the kynges Embassadoure in Den-
marke, gaping to be made a bishop
as he was afterwarde of London.

And for as muche as winchestre
confesseth in his Oration, his long
delyberate aduysemente, beefore
he was perswaded (by the truthe)
of the kynges supremacye: & seing
he was the chief procurer & traue-
lour (at that time) about the kings
said diuorce and seconde mariage
and now euen he with his blow-
bolle bocherly brother Boner (tur-
nyng like wethercockes, ersy ver-
cy, as the wynde bloweth) doo not
onely go about Iudasly to repeale
the iust and righte supreme power
and authoritie incident by goddes
owne worde and lawe, to the im-
periall crowne of Englande, abu-
sying the quenes graces lenitie, and
most gentle nature, but also (like se-
ditionous and most antichristian an-
gelles of Sathan) to set vppe their
father Antichriste of Romes Reli-
gion in this Realme agayne: Here
thou maiest reade the same Orati-
on and Preface, truly turned into
oure vougare tounge, that lyke as
they

To the Reader.

they (at those daies for the kinges pleasure) set oute the same, to the notice of the worlde in Latine, so now euerie true Englishe subiect maye playnely behold by these inconstante mens fruites, what they them selues are to be demed: dissemblers Wyth Prynces, to Whom thei owe their bounden allegiaunce, deceauers of Gods people the quenes graces subiectes, for Whom Christ our sauour hath paid the price of his hearte bloude: subverters of good lawes, perverters of orders, murtherers of mens Soules, enemyes of their natie Countrie, shameles liers, bringers in of idolatrye and superstitious false forged Religion, impudent maintainers of fylthy and stynkyng whoredom, blasphemous haters of chaste and swete Mariage, couetous catchers, double faced periurers, defacers of the nobilitie, confounders of the cōminalti, spoilers of poore mens patrimonie, suppressours of Christes catholike churche, buylders of Satans sinagoge, merciles persecuters of Christes flocke, rauening

To the Reader

uening wolues in shepes clothing,
mockers of gods glorious gospel,
seruers of time, and verie impes of
Antichrist.

Marke now in teading this Ora-
cion, how winchester runneth as it
were a rashe bethlēbrained hoūd,
minding more his dinner than hys
game, and tushynge he careth not
which way, so he be yelpinge, and
behold how freshlie (besydes the
before mencioned chiefe special-
ties) he aduouched, that the kinge
might not put awaie the suprema-
cie from hym, because it is geuen
him of god, and see howe hotelye
he foloweth the coūtersute now.
Thā he affirmed, that al true sub-
iectes were detbounden to defēd,
maintaine and vpholde the supre-
macye of the crowne: Nowe it se-
meth he wold thanke the mayne-
teiners of the contrarie part. Than
he said: mens tradicions were (for
the most part) repugnaunt to gods
word: Now popishe pelting tradis-
cions are florished and gilte with
the name of the churche, & folkes
must beleue them as much or more
then

To the Reader.

than the Byble. Than he prated,
that in the onlie scriptures was the
truth to be sought: now awai with
the scriptures, as though thei tau-
ght nothing but heresie. Than he
confessed, that the true lighte was
hidden, as long as the bishoppe of
Rome had to do here: now his fel-
lowes can say, and taught that er-
rand traitour Dudley Duke of Nor-
thumberland, vpon the scaffolde,
hoping on pardō of life, to declare
vpon his vnlearned learning & cō-
bred conscyence, that the truthe
hath bene banished, and England
diuided from the catholike faithe
& churche, these .xvi. yeates. And
so whan he had desperately diuy-
ded that diuisiō, they diuyded his
head from his shoulders, and (ex-
cept the speciall greate mercye of
god) his soule from the kingdome
of heauen. Than he published the
kings diuorce & secōd mariage, to
be done bi the vndouted worde of
god, the censures of the moost fa-
mous vniuersities of the world, the
judgement of the churche of eng-
land, & bi act of parliament, where
of

To the Reader.

yf he him selfe was the procurer in
the vninersities, and in al pointes a
principal doer: Nowe he laieth all
the faulte to the Archebishop of
Canturburie, as though it had bene
tharchebishops only dede. Than
he brake the quenes head, in procu-
ring and affirming her to be illegit-
timate: nowe he geueth her a plas-
ter with recanting & sayenge, she
is legittimate. From that time to
this, he coulde neuer finde time to
reuoke this Oration: and yet being
a slanderous traitour to the quene
and her mother nowe almoste .xx.
yeares, he loketh to bee taken for a
true man, repentinge scarce he'.xx.
daies and perchaunce this turning
catte in the pan, is but as he dyd in
the kinges daies at the makinge of
this Oration, more for feare & fla-
tery, than for the iustificacion of
the trnth, or for conscience. These
trickes and manie such like, are easy
to be espied in this Oration & pre-
face, for a man to wonder & blesse
him to se, how these incarnate dis-
uils could so aduisedlie, so graueli
and so confidentlie say yethan, &
so

To the Reader.

so impudentlie, so rashlye, so per-
turedlie, and so slaughtelie recant
& saie naie now. wherfore if these
be the fatherlie frutes of their hos-
lines, truthe & constancie (as it can
not be denied) and the special prac-
tises of these worthipillers of the
malignaunt Madame the Babylo-
nical bawdi mother holie church:
What maie we trust to or looke for.
in their lecherous littour of romish
whelpes? If gaie Gardiner, blow-
bole Boner, trusti Tonstal & slow-
bellie Samson be no more nymble
in their legerdemayne: blame not
dröken D. Westö (with hys burned
breeche) nor impudent Feknā with
the rest of the sawcye swatme of
shauelinges, though their shame-
les shiftes, slaunderous inconstan-
cie, careles periurie, and other blas-
phemous iniquities turne vp theyr
tailes to al the world.

Of late they could not abide to
be called papistes, and wold haue
sworen all the othes of god, they
were none. but obedient folowers
of the kings procedings: And now
the world wrieth on their side, it is
all their

To the Reader.

al their bragge to shew them sel-
ues papists in dede, and to declare
by their blasphemous preachinge
and doing, What traitours heartes,
they haue couertlye borne all this
while to king H. theight (alas how
wickedli thei bewitched and abus-
sed that gentle hearted prince) &
king Edward the. vi. heretofore,
so as the quenes grace and all eng-
lish christianes may beware how
thei credite them, or saddle their cō-
science on them hereafter. If these
rufflinge rabbies in their Sermons
and aduised Orationes, saide and
wrote the truth than: whi do they
not abide by it, and saye the same
syll? If their wordes and writings
were eronious and false thā, for all
their graue aduised deliberation:
why may not their sainges & prae-
tises be as false nowe, vsinge poste-
haste, and al through ambition?
Ha Sir, ye make much ado, and are
yer ranke on the treble hand, With
chan and nowe. Be content, Than
was than, and now is now, downe
with your baslarde, and milke the
cowe. In deede it is not out of me-
morie,

To the Reader.

more, sence drunken burned tayle weston, was at the cost in hys Sermons and lessons vpon hope of preserment to the diuinitie Lecture in Oxeforde, to prate, publyshe, and affirme, Sola fides iustificat : so that ther arose much ado, betwen M^r and D. Cotes, with gogleeied Smyth, aboute it. yet howe fayne Smyth was efterwarde, to recant his erreure, and to affirme Sola fides iustificat, his solempne prynted recantacion is yet to see. Howbeit now that bawdye beast weston is content to let fall hys accion. The doctyne of Sola fides iustificat, hath bene publikelie affirmed also by D. Ogleshorpe, Draicott, Pole, Ramriche, Burne, and almost bi all the rable of them, that can nowe geue both sola & fides leaue to go plaie them. It is not long sence D. Chadsey subscribed to the marriage of priestes, & against transubstantiacion. With a greate sort more, that crie now. come againe to your mother church, you votaries, your sacramentaries, as though it had neuer bene they.

As

To the Reader.

As for doctor inkepot, that blēking cockescombe Standishe, that sayeth, he married agaynst his conscience, it is the lesse flaunder, seing he hath alwayes been more fit to make a riding fole of, than a chaplayn for a kyng. what shuld I speake of these two faced children Janus? God spedethe plough, wil thei saie: Tempora mutantur, mores deteriotantur, et qui veritatem dicit, fructū caput habebit. These children wil slepe in a hole skinne, though the soule and bodie go all to the deuill for it. These minions Will not lose the kitke of Wiggen, nor a penie of the prebend of Worcester, for a thousand pounce rent in heauen. And why? because their god is not in heauen. They are earthe lie men, and therefore thei haue an earthlie god to serue at hand, euentheir own god in trinitie, their pricke, their paunche, and the Popes masse. These are the lusti lads that al these .vi. yeres haue lurked and louted to the poore Gospell preachers, smiling & fliering, lyke Gnatoes, With ait, aio: negat, nego and

To the Reader.

and now hauing espied their wicked father prestes to haue the vpper hande, they can kill the manne when he is knocked down to their handes. Was it for nothinge, that king H. theight wold put Winchester in no trust with his last wil, nor to be of counsaile with hys moste christen sonne king Edward? And alas, could the quenes highnesse prouide her neuer a godlye, noble, nor wortheie man in al England, to be her Chauncellour, but him that in open disputacion and writynge trauailed moste flaundersouslye to make her a bastarde, her vertuous mother an incestious adulteress, & her most roial puiſſant father, an incestuous adulterer: and nowe in hys publike doynges, maketh her said most famous father almoste a scismaticke, and her moste christen swete brother, and his court of parliament both nobles and commōs no better then heritiokes? Is there neuer a good mā, that dare beseech her grace to beware of these double faced periurours counsailes in tyme, leaste the smarte of Goddes plague

To the Reader.

Plague vpon england, cause her at length to confesse, that she hath ouer much trusted and cherished a scabbed Cuckowe bird? Christe wept vpon Hierusalem temple & citie, declaring their destruction, for their pharisaical superstitious religion, and murtheringe of gods prophets & people: & shal england (trow you) laugh at length, committing idolatrous religiō & more cruel persecution, than the kirkemen of Hierusalem did? Gregorie saith: Ruina populi maxime ex culpa sacerdotum fuit. The decay or overthrowe of the Iewishe countrey & commons, was principallie longe of the wickednes of prestes & Pharyses: & thinke you that our popishe pharisaical prestes excede not the in wickednesse? yes, theirs wer but benchwhistleis, in comparison of ours. Is there none other meane to haue a chaste cleargie in englande, but by forceing the Cleargie from chaste mariage, and to prefer licentious wiueles horemōgers in theyr tounes? was the mater wel reformed, whē D. Coxe was turned out, and

To the Reader.

and whisking westō, & such other
lecherous locustes thrust it. A great
sort of the quenes true harted sub
iectes in England, thincke it more
mete for wanton weston to be tur
ned out for a stalaunt, and to kepe
companie & race among the cours
tesens of colmā hedge, than to vse
anie kinde communication among
wothiladies or honest gērilwome
and more mete to be coupled with
his olde playe fellowe and backs
hoise good wife Hugfal in Oxford
at the taile of a carte, than to be re
uerenced & reputed a maiden prest
in good quene Maries court

And is there none other waye, to
auoide godds vengraunce, and to
get his fouour in Englande, but by
snatching away gods worde (the
bread of life) from gods people of
England? Wer it not berter to haue
gods most holie worde read to the
congregation in open playne eng
lishe, to al mens amendement, cor
fort and vnderstāding of their true
seruyce to god, obedyence to the
higher powers, and christian due
tie to their neighbour: and to haue

To the Reader.

rather Christs most blessed sacramentes comfortable ministred, as he him selfe instituted them, & as his Apostles exhibited & vsed the, thā to haue a Sir Iohn populus popishe priest, to pattr he neyther wotteth hym selfe what, nor the people that heareth him: & to worship an vnknown God, made (as they terme it) by miracle? Tush these holy helhoundes haue a special grace in workinge of miracles. It is an easie miracle for them to saie, that the forme of bread is natural fleshe, and wine bloud, than to set fite in deede, vnder a poore womans cote, without cole or candle, as the maide prest double drunken D. Weston did wyth out Byshoppes gate in Lōdon. And yet I speke not al the worst that I know by hym, God be mercifull vnto vs, it is our own impenitencie. and vnthankful hearres, that hath pulled downe this horryble plague oute of heauen vpon our heads, to haue suche a sorte of pompous papists, and lecherous lubbers of the deuils larderhouse, to fede christen englishe

To the Rea dcr.

lish foules in open pulpittes wyth
Antichristian doctrine, and pernicious
poison of low delies, & blasphemous
baggage, and to bear the swinge in
common affayres of the realme, the
prophetes of God in the mean space,
beinge locked vp, put to scilence,
pined, or driuen awaye, and the
nobilitie and other superioure laye
estates (by whose autoritie and ad-
iue Worthines, the fauetic, honour
and order of Englad, hath bene
alwaies maintained and amplified)
vtterlye defaced & almost brought
into contempt. Let euerie one
therfore, earnestlie and spedylie
repent in their state and condition.
Let noble men repent, and remember
(by their own smarting experience)
that there is a god which can put
downe the mightye from their seate.
Luke. ii. And lyke as he set Nabu-
godonosor the greates kinge of Baby-
lon, in such vyle state, for hys in-
considerate pryde, that he made
him a companion of the brute beas-
tes of the felde, for a time: eue so
hath the same almighty

a. ii. tie eters

To the Reader.

eternal god, abassed the estimacio
and autoritie of the nobles & gentle-
men of Englande, for makeinge
Christes glorious spiritual gospel,
a cloke for their couetousnes, pride
and careles carnall life, & for theyr
fruping, neclecting and reiectinge
the curteous monicions of goddes
prophets of Englād, whose words
we finde true nowe, & alas, to true,
and to tame their straūg lokes, he
not onli cast them into a wonderful
childishe feare of the tiranous trai-
tour Duke Iudley (who not with-
standing was in times past a gentle-
mā of singular seruice in the kings
affaires) but also (for as muche as
they seke to please men more than
God, and hasarde their soules by
cōmitting idolatri for the worldes
pleasure) he now throweth them
into as great fond folie, & childish
drede of this lusti Leviathā, a lord
and no gentle man, which maketh
him (by lyke) to cast vp the nose so
high, that he hunteth better in the
winde, than by the sent of the earth
(for after the old prouerbe) Passus
sub portio downlow bi the ground,
if the

To the Reader.

If the Sire were a Cur, how should
the whelp be a hound? Let the cō-
mons also repēt their vntrusti, deas-
ling, their vniust bargaininge, their
worldly carking and caringe, their
wilful ignoraunce and obstinacie: &
leauing heir headstrong behauour
and cursed talke, let them learn to
know, that god hath appoynted
them in pain of eternal damnatio,
to be subiectes and not superiours,
to be ruled, and not to be rulers, to
be priuate persons, and not resour-
cers of common causes, to be the
fote, & not the hand nor the head:
Let them therefore honor, chearish
and obey the superior powers and
degrees, in all lawful things, as ne-
cessarye members and nourishers
of the whole bodie of the realme:
without whom it is not possible for
the wealth of the cōmons of Eng-
land (prate what they lust) to cōti-
nue long in quiet: as experience of
raging rebellions (whan vnder pre-
tence of a cōmon weale, their tiffig
rose rightlie to a cōmon wo) hath
taught vs to our daungerous da-
mage, And if the honor of the eng

To the Reader,

If the nobilitie were not (in case the
quenes grace & the Realme, shuld
nede defence against the forain ene-
mi as god defend) what vntoward-
nes, what flincheing, what pincha-
ing, what vnredines, what vnskyl-
fulnes, what rudenesse, what con-
tempt, what misorder, what rage,
what, dread, what desperacie, and
what dolorous lacke of martial ac-
tuitie, and defensibler service wold
be found in clubbes and boisterous
clowted shooes, none can tell but
god. What fireing the can be in the
bodie, when euerie ioynt is turned
from other? what order can bee in
the bodye of the realme, whan the
foote wyll be the arme, the hande
will be the eie, the taile will be the
head, and eche lad wil be ech lords
anes felowe? Ther can be none ac-
cord, wher euerie one wil be a lord.
Christ our sauiour saith: Fieri reat
me diuided within it self, shal be de-
solate. To be short, let al sortes of
english people generally repent of
their negligence, vanitie, wauering
inconstancie & wickednes, and con-
sider, that like as they woulde nes-
des

To the Reader.

des be after their own lustes, some
godlesse, some libertines, and some
the Popes swine, God woulde no
longer bestow his ioyfull iewell in
earth blessed king Edward the .vi.
nor the precious pearle of hys sac
cred woorde vpon vs, but geueth
vs leaue, according to our demerits,
to be fedde wyth the swyl and
draffe of masynge Masses, mum
mynge Matines, drunken diriges,
pickepurce purgatorie, Latine ser
uice, beades, belles and baggepy
pes, praleng to Saintes, lyck yng of
reliques, lent shrift, benedicite god
father, absolucio behinde the cur
taine, oile and creame wyth other
supersticious trumperie. the diuell
and al, for a time: vntil with vnfa
ined penitent hartes, after we haue
felt the hunger of goddes woorde,
we sai with the vnthrifty some of
the gospel: father I haue sinned a
gainst heauen & before the, now I
am not worth to be called thi son,
make me like one of thy hired ser
uants. Vnto whiche earnest repen
taunce grounded vpon a fast faith,
if we will ioyne contynuall hartye
praier

To the Reader.

praiers to the father of mercies by
Christ his sonne, he will in his an-
get remember mercye, and tourne
him againe louingly vnto vs with
aboundaunce of the gospels blessing.
And though he scourge vs a while
with these vn circumcised shau-
linges. yet if we take his fatherlye
correction thankfully he wil deal e-
mercifullie with his Sion, and set
vp the liuing walles of his english
Hierusalem again. though not for
our sakes, yet for the glorie of hys
owne name, that the blasphemous
bragers shal not saie, wher is now
their God. which comfortable suc-
cour the holy one of Israel graunte
euen Iesus Christ the onlie sauour
of thee world, to whom wyth the
father and the holy gost, be all
honour, glory, praise and
dominion, nowe and
for euermore.

Amen.

EDMUND BONER

Archedeacō of Leicester, the king
of England his most excellent ma-
iesties embassadour in Denmarke.

To the sincere, gentle herted,
and godly Reader.

SOrasmuch as ther be som
(doubtles) euē at this pres-
ēt, as it hath alwaies bene
the wont of mens iudge-
mentes to be variable and diuerse,
which thinke, the cōtrouerſy that
is betwene the kyng of England &
of Fraunce his most roial maicstie
and the bishop of Rome, cōsisteth
in this point, Because the Kynges
saīd maicstie hath taken the most
excellent & most noble lady Anne
to his wife: where as in very dede
notwithstanding, the matter is far
otherwise, and nothing so. Where-
fore, to the intent al that truly and
heartelye fauour the Gospell of
Christ (which that most godly and
most vertuous prince, doth with al
diligent endeuour, in euery place
aduaūce, to the honour of almightie
God, and to the profuyt and
commoditie of al christiā people)

b.i. and

A pteface of
& that are not enemies, but louers
of the truth (which euery where
instly claimeth the vpper hand, &
to her, althiges, though thei strug-
gle with her neuer somuch in the
beginning, yet obey & geue place
at length as mete it is thei shoulde)
mai the more fully vnderstand the
chief point of that controuersy, &
because thei shal not be ignorant,
what the whole voyce and reso-
lute determinacion of the best and
greatest learned byshops with all
the nobles and commons of Eng-
land is, not onely in that cause of
Matrimony, but also in the defen-
ding of the gospels doctrine: This
Oracion of the bishop of Winches-
ter (a man excellently learned in al
kind of learning) entiteled De ve-
ra Obedientia, that is, concerning
true Obedience, whiche he made
lately in England, shal go openly
abrode. But as touching this bis-
shoppes worthi praises, ther shal
be nothing spoken of me at this ti-
me: Not onely because thei are in-
finite, but because they ar far bet-
ter

ter knowne to all Christendome,
 than becommeth me here to make
 rehersal. And as for the Oration it
 self, which as it is most learned, so
 is it moost elegaunt, to what pur-
 pose should I make any wordes of
 it, seing it praiseth it selfe inough,
 and sence good wine nedeth no ta-
 uerne bushe to vitet it. But yet in
 this Oration, whosoever thou art
 most gentle Reader, thou shalt be-
 sides other matters, se it notably
 and learnedly handeled, of what
 importannce & how inuincible the
 power and excellencie of goddes
 truth is: Which as it may nowe and
 then be pressed of enemies, so it cā
 not possiblye bee oppressed after
 such sort, but it commeth again at
 length behind the scrine, more glo-
 rious and more welcome.

Thou shalt se also touching obe-
 dience, that obediēce is subiect to
 truthe, & what is to be iudged true
 obedience. Besides this of mēs tra-
 ditions, which for the moost patt,
 are vtterly repungnant against the
 truth of gods law. And ther by the

b. ii,

way

Though the
 truth be bre-
 ken, it is not
 al caren. It
 will come a-
 gaine. God
 pell in your
 mouth.

Traditions
 for the most
 part are con-
 trari to god
 Des law.

Apreface of

waye, he speaketh of the kynges
said highnes Mariage, whiche by
the ripe iudgemēt, authoritie and
priuiledge of the most and principall
Vniuersities of the world, and
than with the consent of the hole
church of England, he contracted
with the most cleare and most noble
ladie quene Anne. After that,
touching the kinges maiesties title
as pertaining to the supreme head
of the church of England. Lastlye
of al, of the false pretended supremacye
of the bish. of Rome, in the
Realme of England, most iustlye
abrogated, and howe all other
shopes being felowe like to him in
their fūcció, yea and in som pointes
aboue hī also wythin their owne
prouinces, wer before tyme bound
to him by their oth.

But be thou most surely perswaded
of this good Reader, that the
bishop of Rome (though ther were
no cause els but this mariage) wyll
easely content himself: specially,
hauinge one morsell or other caste
him, But whan he seith so mightie

tie a king, being a right verteous &
 a great learned prince, so sincerely
 and so heartely to fauour the gos-
 pell of Christ, and perceiueth the
 yearly rauenous pray (yea so large
 a pray, that it came to as much al-
 moost as all the kinges reuenewes)
 snapped out of his handes, & that
 he could no longer exercise his ty-
 ranny in the kinges maiesties real-
 me (alas it hath bene to cruell and
 bitter al this while) nor make la-
 wes as he hathe done many, to the
 contumely and reproch of the ma-
 iestie of God, which is euident that
 he hath done in times paste, vnder
 the title of the catholike church,
 and the authoritie of the Apostles
 Peter and Paul (Whan notwithstanding
 he was the very rauenig wol-
 fe, dressed in shepes clothing, cal-
 ling himself seruant of seruantes
 to the great damage of the christe
 comen welth: A manne may say
 there began the mischeif: theteof
 rose these discordes, these discor-
 des, these deadly malices. and so
 great troublous bustlings. For if it

The B. of
 Rome harbe
 made contu-
 melious la-
 wes agaynst
 God, vnder
 pretence of
 the catholike
 church. And
 haue not his
 unpes done
 the like now
 in england,
 trowe yow?

A preface of

Werenot thus, no man could belea-
ue, that this Iupiter of Olympus,
whiche hath falsely taken vppon
him power, wherin is more bragge
than hurt, wold haue done his best
that this good and godly & righte
gospelike prince should be falsely
betraied to all the reast of Monar-
kes and princes.

he toke him
more leasure
in applyeng
to the truth,
than in run-
nyng from
the truth.

Neither let it moue the (gentle rea-
der) that the B. of winchestre, did
not afore now, applie to this opini-
on: for he him selfe in this Oration
sheweth the cause, why he did it
not. And if he hadde saide neuer a
word, yet thou knowest well, what
a wittie part it is, for a man to sus-
pend his iudgement, and not be to
rashe in geuing of sentence. It is an
old saying: Mary Magdalen profi-
ted vs lesse in her quick belefe that
Christ was risē, then Thomas that
was longer in doubt. A man maye
rightlie cal him Fabius, that wyth
his aduised taking of leasure resto-
red the matter to his ful perfectiō.
Albeit I speake not this, as though
V Vinchestre had not boulted out
this

this case secretlie with himself be-
 fore hand (for he boulted it euen to
 the branne long ago, out of doubt)
 but that, running faire and softlie,
 he would first with his painful stu-
 die, plucke the matter oute of the
 darke, althoughe of it selfe, it was
 clearelie found inough, but by rea-
 son of sondrie opinions, it was lap-
 ped vp and made darke: and then
 did he debate it wittily to and fro,
 and so at last (after longe and great
 deliberation had in the matter) be-
 cause ther is no better counsaillour,
 then leasure and tyme, he wold re-
 solutelie with his learned and con-
 sūmate iudgemēt cōfirme it. Thou
 shouldest (gentle Reader) esteeme
 his censure and auctoritye to bee
 of the more waightie credence, in
 as much as the matter was not rash-
 lie, and at al aduentures, but wyth
 iudgement (as thou seest) and with
 wisdom examined and discuffed.
 As for this is no newe example, to
 be againste the b. of Rome: feinge
 that not onelie this man, but many
 men many times, yea & right great
 ler-

In deepe it
 was not so
 credible thō
 but it is
 twyse soine
 credible
 now.

Looke how
 this manne

passeth Lu
ther and the
Germanes
here, & now
callethe them
heretiques.

A preface of
learned men afore now, haue done
the same euen in writings: wherein
thei both painted him out in his co-
lours, and made his sleighes, false
head, fraudes, & disceatfull wiles,
openli knowen to the world. Ther-
fore if thou at any time heretofore
haue doubted either of true obedi-
ence, or of the kinges maiesties ma-
riage, or title, either els of the b. of
Romes false pretenced supremaci,
as if thou haddest a good smelling
nose, & a sound iudgement, I think
thou diddest not: yet hauing red o-
uer this Oration (which if thou fa-
uour the truth, and hate the tiran-
nie of the bishop of Rome and his
deuelish fraudulent fals hood, shall
doutles wonderfullie content thee)
throw downe thine errour, and ac-
knowledge the truth now frely of-
fered thee at length: cōsiderig with
thy selfe, that it is better late to do
so, then neuer to repent. Fare thou
hartelie wel, most gentle reader, &
not onelie loue this most valcaunt
king of Englande and of Fraunce,
Who yndoubtedlie was by the pro-
vidence

D. Boner.

vidence of god born to defend the ^{o flatering}
gospell: but also honour him and ^{these, why}
with all thy heart serue him moost ^{do you stan}
obediently. As for this winchestre ^{deceit hat now}
who was longe ago withoute ^{ble kynge}
doubt reputed among the ^{now than,}
greatest learned men, ge-
ue him thy good word
with honourable cō-
mendations.

DE VERA OBEDIENTIA

¶ The Oration of Stephā bishop
of V Vincheſter concerning
true Obedience.

AS I cōsidered and secretly
waied with my self, the
presēt state of orders in
the church of England, wher
in whā I saw that very many thinges,
which (whether it were longe
of menne or of times) haue ben of
longe season confuselye iombled
together, some thinges blemished
and some thinges decaied, and al-
most tourned quite vpside doune,
were by the perfect lyne and plū-
met of gods word, called againe,
layde a new, and restored vnto the
auncient fōūdacions of gods wor-
ke: A non cam into my mind (euen
with a certain reuerent admiratiō)
the inuincible power and excellen-
cie of gods vnfailling truth, which
(albeit it semeth now and than vn-
to mans perswasion to sustaine very
sore and long enduring ouerthro-
wes) yet it remaineth euer hole, cō-
stant and certaine, And thoughe it
be

I trust thys
your saying
wil be found
truer than
you loke for

of true Obedience fol. vi.
be darkened with mens sleughtye
iugling & counterfait craftes, as it
wer with certain mists for a while,
yet at the time of God apoynted,
it bursteth out again, and sheweth
it self clerely like the sonne, whan
darknes is banished and chased a-
way: that god may be found iust in
his saiynge, and haue the victory
when he is iudged.

And I doubt not, but many both
learned, graue, and right good mē
were in the self same, or not much
vnlike thought that I was in: And
wher thei haue bene tangled with
a certain folish and cancred vile su-
persticion, and haue wrestled aga-
inst the truth of a long time. This
advised cōsideracion hath pulled
awaia al their scrupulous doubtēs:
and by the working of gods grace,
hath conueihed & broughte them
into the light of the true veritie.

And to confesse plainli of my self, wynchester
where I was a verye earnest setter earnest in de-
furth and defendour of the lawe & fence of the
of the letter. as I may so saye: And law and the
where I could do nothings with a letter.
worffe

Oration of Ste. S. of win.

when you
were so long
in receauing
the truthe,
what cau-
seth you
now after so
long tyme so
benk to leap
from it.

Actes. 9.

Worse wil nor more against my mi-
nde, then to shrink from any thing
that I had bene before perswaded
in, whatsoeuer it were: the further
that my iudgement swarued from
the truth in that behalfe, so muche
the more vehemently and eagerly
me thoughte I was astonied, when
I knew the truth: euen as a mannes
eyes being dulled with darknes, are
wot to be amased at sodain bright-
nes, whan the light breaketh out.

For I had not the gift that Paul
vndoubtedlye had: who assone as
God hadde ouerthrowne him, fell
downe, and spake the words of o-
bedience, sayng: What wilt thou
haue me to do: For that chosen ve-
ssel had so much plentie of the gra-
ce of god, that he confessed bi and
by, it was the voyce of God that
checked him, and called him from
his etroure, and so committed him-
self wholly to the gouernaunce of
God, and obeied him in all truth,
and did after him in al poites with-
out any more a doo. But as for me
(albeit my iudgement hath bene al-
waye

Way, that the truth ought to be obeyed; which doubtles doth come altogether of God: yet in the discussing and trial of the truth, I did not so easely content my self. But I so framed my selfe that, as it had bene in asking the iudgement of all my senses, onles, I perceyued that I first of all harde them with myne eares. smelled theym at my nose, saw them with mine eyes, and felt them with my handes, I thoughte I had not sene inough: and that to the intent I myght submit and captivate the wit of my vnderstanding to the truth, as though I had througely perceiued and knowne it.

This my leasute takyng, whiche some perchaunce reken for to much obstinate repining, my mynde is not to ascribe vnto myne own wisdom or grauitie least, any mā wold thinke, I were faine (as thei say) to prayse my selfe for lacke of good neighbouts. But I do most costantly affirm and impute it (as right is) vnto the sondry workinge of God, in setting furth the truth, of whom
al

we, circumspect in try-
ynge the
truth than.

Oration of

al men, Whan thei are taught, whiche be taught in dede, according to this sayng : & ye shal be al taught of god : as euery one shal fele himself affected in assenting vnto the truth, so maye he talcke and make plaine mencion.

Not to be
searched further
then is
expressed in
scriptures.

But as for the causes, why this man embraceth the knowledge of the truth when God offereth it, more speedelie, than man more slowlie, & another man neuer in all hys life: it is neither geuen to men alwaies to perceiue, nor permitted to fetch oute, further then is expressed in scriptures. So that mine entent is not, presently to render the cause of my slacknesse, or to claime that aduised leasure taking, as a proper inward gift of mine owne, which were not onelie a token of foolishnes with men, but also a very wickednes towardes god : but I wold rather yeld accompt to the world, what it was that changed mine opinion so much, and what caused me now at length to dissent fro my selfe, and fro myne owne former words

Truth compelled w. to
forsake hys
father or co.
may forsooth
a fat bishop
rich but yet
he loneth
him neuer
the worse in
his hart.

Steph. b. of Winchest. fol. viii.
Wordes and dedes. And in dede (to
tel you at a word) that compelled
me, that compelleth al men, when
god seeth his time: euen the might
ty power of the truth, whereunto
al thinges at length, obeye and are
subiecte.

Now I desire and hartelye pray
the gentle reader, to beare frendly
with me, in speaking of true obe
dience: and such thinges as for thi
sake the rules either of Rethorike
or Logike require of a writer: that
is, that I should at the beginninge
geue the occasion, either to be lo
uinglie bent or fitt to be instruct, or
elst to be attent. e: Which as yet I
haue nothing done: yet geue them
to me againe, as if thou hadst re
ceaued them, & forgeue me them,
as though thou wer perfectly pai
ed of them in dede. For seing I per
ceauue, that I haue obeied trulie, in
aknowledging the truth, I can not
chose, but set forth something o
penlie, touching true obedience.
And though I am not able to spea
ke of it according to the worthines
of

Where is
your obedy,
ence now ye
forsake that
truth.

Oration of
of the thinge, yet mine endeuoure
shalbe to speake of it openlie, and
to open it plainelye.

Truth to be
taught only
in scripture.

And to come roundlie to my pur
pose: I thincke, that to obey truly,
is nothing els, but to obey vnto the
truth. And god is the truth as scrip
ture recordeth, wherein he geueth
his chiefe light vnto vs: so muche,
that who so euer seketh it in ani o
ther place, and goeth about to fet
it out of mens pnddels and qual
mires, and not out of the most pure
and cleare fountaine it selfe. they
draw and bring vp now and then,
I wotte not what soule and myrie
geare, vneffectuall and to no pur
pose, for the quenchyng of mens
thirstie desires, which pertaineth
al together proply vnto the truth
it selfe. For it is onelye he that ge
ueth vs the hol some water of the
truth: Whereof he that drinketh in
obeienge the sayth whych Iesus
Christ hath published, he shal al
so bring forth the frut of true obe
diēce, so that he shal nener be thir
stie. For albeit god in the old law,
When

Of true obedience. fol. ix.

Whan he had determined in flaine
sacrifices and offrings, to shadow
and signifie his owne sincere and
pure seruice & honour (Whiche the
true worshippers should do nowe
in spirit and truth) & for that cause
geaue straight commaundement
that those flaine sacrifices and ob-
lations shuld be had in hygh ho-
nour and deuocion: to shewe, how
much more dearli he esteemed obe-
dience, he hath manifestly declar-
ed in many places of the Scriptu-
res, that he setteth more by obedie-
nce, than by al oblations and sa-
crifices. For so speaketh Samuel
out of the spirit of god vnto Saul: i. regum. 15.
Would the Lord haue offrings &
sacrifices (saith he) and not rather
that the Lordes worde should be
obeyed? Obedience is better than
brent offerings: and to take hede,
is more than to offer the fat of rams.
Moses also in Deuteronomy,
commending obedience vnto the
people saith: Loo (saith Moses) I
set before your face this daie, ble-
sing and cursinge, Blessing, if ye ob-
bey deut. 11.
c. i.

Of true obedience.
beie vnto the commaundementes
of the Lord your God, which I com-
maund you this day. And cursing,
if ye do not obei. Of this true obe-
dience S. Paule maketh mencio in
these wordes writinge to the Ro-
maines, wher he saith: he receiued
grace and Apostleship, that faith
might be obeied amongal people.
For saythe requireth obedience:
That is, þ we acknowledge the wil-
of god in Christ, which is the word
of the father. And beyng made pa-
takers of the grace of God by hys
merite, shoulde also thorowe the
same Christ our Lord, both beleue
in obeieng, and obeie in beleuing.

The true
faith maketh
no reckning
of his owne
workes.

And whosoever putteth his per-
fect beleefe & hope in god, loketh
for reward at his only handes, and
without god counteth not vpon his
owne workes and dedes: but poin-
teth them their limites, so that he
rendreth them vnto God, as though
they came of God, from whom all
good things procede: and acknow-
ledgeth God to be the onli begin-
ninge and finishing of al goodnes.

That

Of true obedience. fol. x.

That manne doubtlesse is he, that may be saide to obay truely, that is to say, in folowing the truth, & for truthe sake, in cōtemning al thinges that this deceiueable world is wont both to make shew of and to magnify.

And to the intent mankind should clearely and plainly (not onely with eares, but also with eies) vnderstand and se this truth of obedience, that is to say: to the intent as many as are children, should be drawn both outwardly & inwardly of the heauenly father, to attain that truth: the word (Iesus Christ) proceded from the father into the Virgin: and taking vpon him a very true and mortall bodye, became flesh, and the very same, both god and man, dwelt amōg vs: shewing his glory in signes & power, as the glory of the onely begotten sonne of the father, and told vs plainli of god, whom no man hath sene at any tyme. and went before and shewed vs the true way of obedience: That like as by the disobedience

No manne
hath seene
god at any
tyme.

c. ii,

of

Of true obedience.
of one man many became sinners,
So by the obedience of one, many
shoulde bee made righteous: And
that death (whom the sinne of dis-
sobedience brought in) beinge o-
uercome, men shoulde truely liue in
dede in Christ by vertue of obedie-
nce. For to beleue surely in God,
and to cleaue cōstauntly vnto him,
(which the scripture calleth a righ-
teous mans lyfe) is doutles to obey
him: & in exercising obedience, to
chasten the body, to bring the flesh
into seruitude, to subdue the king-
dome of sinne, as muche as lieth in
vs: to depend of god, to make oure
members seruauntes of righteous-
nes, to set light by our owne com-
moditie: and for gods sake, to care
for other mennes, to trust that god
himself wilbe our reward, & with-
out god or besids god, to cōt nos-
thing pleasaunt or delectable. This
is to loue the Lord with al out hert
Which is a gelous god, that cannot
away with anye man that serueth
euerye Master: but he requireth to
haue the man al whole to himself,
and

math. 22.
exodi. 22.

Of true obedience fol. xi.
and not to be he wne in peaces, to
serue two diuers masters commaū
dementes: but he wil be onely wor
shipped, and he wil be only serued
of them that be his.

This secret will of god being (by
his vnsercheable deuise) hidde fro
the beginning, is now in the end of
the worlde reueled vnto vs by our
Christ the slain sacrifice & ranso
me of mankind: who in a peacinge
the moost iustly deserued wrath of
god, hath declared þ holson doc
trine of obedience in his deedes, &
hath suffered for vs, leauyng vs an
ensample, that we shoulde folowe
his fote steps: whiche fote steps, if
we wil cōsider, we shal plaili find,
that to be true obediēce, which (al
other matters set apart) executet
& practiseth the wil of god, expr
est to mankind in the worde, whi
ch is
Christ: & being sterred vp of god, as
scribeth also the effect & end vnto
god, which geueth the gift, both to
wil and to worke, according to his
own good wil. Therfor whā Chris
tes mother troubled hⁱ, as he was
C. iij. tea

Gods secre
t will reuele
d in Chris.

wher is due
own fre wil
then

Of true obedience.

Luke. 2.

Nature
ought to obey
the will
of god.

John. 14.

Matth. 15.

Matth. 21.

teaching in the temple, & occupied
in the office of obediēce, dost thou
not know (quod he) that I must ne-
des be about mi fathers busines? to
shew manifestly, that euē the affec-
tion of nature, ought to obeie the
Wil of god, and that nothig ought
to be done, befor the cōmaūdemēt
of god, by obediēce. As the father
commanded me (saith he) so I do.
And in another place: I am not sent
but vnto the lost shepe of the hous
of Israel: shewing ther by, that no-
thig ought to be desired, that sho-
uld blemish the office of true obe-
dience. Whan the houre of Christes
passion drew nere, & whan he had
made the form of praier, that sho-
uld be most cōuenient for our wea-
ke frailtie at the peril of death, Fa-
ther, if it be possible, let this cuppe
pass from me: he added straighte
waies (to declare the victory of o-
bediēce more plainly) not as I wil
but as thou wilt. Which his fathers
commāndementes, god the sōne
obeied to the vttermost, in the mi-
stery of our redempciō, to shew vs
how we should obey,

Of true obedience. fol xii.

And because (as the old said sawe
is) we shoulde not spill the wine
with powringe in water, and lose
al the frute of obedience, he hathe
also with his owne most true and
most certaine wordes taught vs in
an other place (and performed the
same also in hys deedes) that he
sought not his own glori, thtough
hys obedyence but hys fathers. I
(sayeth he) seeke not myne owne
glorie, but my fathers. Yf I (saith
he) glorifiemy selfe my glorye is
nothing. And in an other place, he
geueth vs more plaine watning of
this, saying: Let your light (sayth
he) so shine before men, that they
may glorifie your father which is
in heauen. If we truste vpon com-
mendation or vaine glorye at mēs
handes, we lose our rewarde, and
shal appeare one daye before the
presence of the almighti most hie
God, with emptie vessels lyke the
folish virgins. & shal suffer a most
greuous repulse of the spouse at
his comming. Therefore let not thy
left hand know what thy ryghte
hand

John. 8.

math. 5.

Take heed
of that be-
tyne therea-
fore.

math. 25.

math. 6.

Of true obedience.

hande doth. Left hande matter is vngaine, and what so euer proceedeth of the fleshe, is wicked. Do not therefore defile nor marre gods matters with mans deuises, but obey secretlie from the flesh, & god shal reward thee in secret.

Defyle not
goddes mat-
ters with the
deuises of
men

romay. 2.

psa. 16.

And hereunto I suppose it maye be applied, that S. Paule writeth saying: Not he that is a lewe openly, is a lewe: neither is the circumcision of the flesh, that is done openly, circumcision: but he that is a lewe secretlie, is a right lewe, & the circumcisiō of the hart, is the circumcision, that consisteth in the spirit, and not in the letter, whose prayse is not of men, but of God. Let the Lord therefore be both our parte, & the hole summe of our inheritance, who onlie shal restore a sure inheritancie vnto vs: that is to saie, let vs obeye god for Gods sake, which onlie is true obedience, that returneth thyther whence it came: and where it proceeded of truthe: it goeth into truth, and is conteyned of all one beginnyng and

Of true obedience. fol. xiiij.

and endinge. By this maner of order, it semeth that saint Paule set Collo. iii. 2. furth the rule of obedience, when he bad seruantes be obedient vnto their masters for gods sake: declaring plainli that god is the author and rewarde of that iust obedient seruice, that seruants do vnto their bodely masters: So that whatsoeuer shal certainly appere to be done in his name, we may not doubt but he wil accept & take it in good part. And accordinge therto, it appereth to be written in the gospel: blessed shal you be, when men hate you, and persecute you. &c. for the sonne of mans sake. Reioyce and be glad, for your reward is great in heauen. For if we suffer buffetings iustly for our faultes (as saint Petes saith) what gramecy is it to vs? For that is exhibited vnto the lawes, and not vnto God: euen as that is not worthy of anye rewarde at gods hand, how godli soeuer it seeme in outward apperaunce, that hatheth after any earthly matter. glory or estimation of man, which is the propretie of hipocrites, vnto who

matthew. 5.

Of true obedience.

the saynge of god is mencyoned.
Thou hast receaued thy rewarde.
For so shall the mā be cursed that
obeieth not god, and that happeneth
twoo maner of waies: eyther
When we put the cōmaundēmētes
of God in practyce in outwarde
the w before men, or els for ambia-
cious vaine glory or vaūtage sake,
wherof I haue spoken something
alreadye before.

The curse of
god two ma-
ner of waies

As for the final iudgemēt of this
matter, God hath particularlie res-
serued it vnto him self, to be pro-
nounced at the dai of his iust iudge-
ment: most earnestlye inhibitynge
vs, that we pronounce not rashlye
of any mans hart in that behalfe:
yea, though they do altogether as
euil as we haue done in this kinde
of synne (as he hath not prohiby-
ted men to talke of al thinges, or
in that, that men are permitted to
iudge of) whan we cloke true obe-
dience with cōterfait obediēce,
and neglecting that that God cō-
maundeth, we prouyde vs other
ware to kepe vs occupied withall,
turning the deafe eare to that most

Gods com-
maundemēt
not to be clo-
ked wth
mang.

Of true obedience. fol. xiiii.

soie sētece of gods truth: in vaine
do you worship me, in the cōmaū- math. 15.
dements and doctrines of men, se-
ing you haue broken my precepts
for your owne tradition. And to
the entent we do not so, we ought
fiste of all to take heede, that we
kepe surelie that matche, which is
certaine, & is signed with the fin-
ger of god, wherby we maie make
a distinction betwene gods causes
and mans, that thei be not shuffe-
led together. First of al therefore,
reken vpō this for a certainty, that The woordes
the talke of god conteyned in the of god suffi-
holy scriptures by þ declaratiō of cient to tea-
the holy gost, doth report vnto vs che vs true o-
the most certain true word of god, bedience.
that we may therby vnderstand &
learne his wil, and the certainti of
hys commaundementes and doc-
trine: To the entent, being instruct
that waye of commaundementes,
we may go straight to the country
euerlasting. Than Sir, what is com-
maunded in them? Many things ar
cōmaunded in them surely. wher-
of some thinges in the olde testas-
ments

Of true obedience.

**Moral pre-
cepts.**

matthew. 5.

ment wer chiefly spoken, not to iu-
stifie the soul inwardly, but for the
keping of the people in order, whi-
ch in this newe people regenerate
in christ, are vanished awaye, euen
as it were by the light of truth suc-
ceding darknes, which it were su-
perfluous, and not to the purpose,
to treat of at this presente, for so-
muche as myne entent is to speake
onely of those preceptes, whiche
god determined to signify, not vnto
one only sort of people, but by
one sort of people, vnto all naciōs,
whereof not so muche as one iote
or one title could be pretermitted.
And these of some men are called
Moral precepts: which forasmuch
as thei pertain also to holines and
chastiti of life and maners, thei are
demed to abide stil pfectly in their
ful strength and vertue. And therof
we maye be perswaded, as well by
manye other places, as namely by
thys place of the Gospell, where
Christe teachinge the people, pro-
nounceth so plainly, that we shall
not enter into the kyngedome of
heaven, onles oure righteousnesse

exceede the righteousnesse of the
Scribes and Pharisies. In whiche
saieng, albeit Christe did not alto-
gether allowe the righteousnes of
the pharisies, because it was onely
humaine and carnal righteousnes,
that is to saye: it consisted in out-
ward ypocrisy of dedes and spōg
not out of that fountaine of the spirit
whom the onli grace of god (in the
same Christes merites) causeth to
spout water: yet by this conferēce
we take it, that he shewed and ad-
monished vs, of the pure behauour
which the law required in the scri-
bes and Pharisies, and not to remit
nor to set it at libertie by the doc-
trine of the gospel: but bi that sig-
nification of wordes, to enlarge
the limittes of holynesse and cha-
stite, and to require the increace
and goynge forward therof in this
newe lawe.

For the libertie, whiche is geuen
vnto vs by the gospel, & is thou-
ght to haue abrogated Moses law
pertaineth nothinge to that intent
that we in anye wyse maye forget
the

Of true obedience.

The will of
god in scrip-
tures teach-
eth that wed-
locke tenderth
to godlynes
and is hono-
rable among
all men, and
therefore pre-
fers embrace
it.

wedlocke
chaste & pure

the morall preceptes, and haunt a
light, dissolute and filthi maner of
life: but that we should be fre from
sinne, and become the Seruauntes
of ryghteousnes, and that looke
what the wil of god teacheth vs in
the scriptnres, to tend vnto godly-
nes, we should haunt that, and em-
brace that, according to gods com-
maundement, so as the state of our
obedience, may be constantly cer-
tain: of the which moral preceptes
in the olde lawe to speake of some
(for my purpose is not to make pre-
sent rehersall perticularly of them
all) the Leuiticall preceptes touch-
inge forbidden and incestious Ma-
riage, as far as they cōcerne chaste
and pure wedlocke, wherein the
whole custome of mans life is con-
tained, and the original fountaine
of increase of people consisteth,
are alwaies reputed to be of suche
sort, that being in dede geuen first
to the Iewes (because they should
be declared to auance the law of
nature) thei should pertaine to all
maner of people in the hole world
for

Of true obedience. fol. xvi.

for euer more: wherein doubtles, both the voice of nature & the commaundement of god haue forbidden, whatsoeuer is contrary to the condiction of them both.

And among these, seynge ther is a commaundemēt, that a man shal not marye his brothers wife, what ought or could the kyng of Englad his moost excellent Maiestie haue doone? otherwise then by the hole consente of the people and iudgement of his chutche he hath done? that is, that he should be diuorced from vnlaufull contractes, and vse lauful and petmitted copulacion: and obeiyng (as mete it was) conformably vnto that commaundement, he should cast of her, whom nether law nor right permitted him to retaine, and take him to chaste & lauful mariage. wherein forasmuch as the iudgement of Gods Worde might haue sufficed, wherunto al men oughte to obey without stopping or staiyng: yet the kinges most roial maiestie was content, to haue the assistinge consentes of men of

The K. mariage with lady Jane chaste and lawfull you say, and he could not by gods law haue the lady Katherine.

Then the b. of Cantu. was not all the doer, but the Church & parliamēt

If it wer so by gods word then, why doe you saye nat now, whi doth d. ridles lye in prison if this was

notas

Of true obedience.

It shalbe true
So by your
double say-
ings you are
a double tra-
itor and a be-
trayer wether you

The king ma-
rked then for
obedience and
not for man-
sionnes.
marke this
well.

notable grauitie, and the censures
of the most famous vniuersities of
the worlde. And all to the entent,
that men should think he did, that
he both myght do, & ought to do
vprightly wel, seing the best lear-
ned & Worthi good men haue sub-
scribed vnto it: & that he shewed
such obedience in so doing, as the
truth of gods woord semeth to re-
quire of euery godly & good man:
so as it might be said, that he both
obeied god, and obeied trulye. Of
whom, for as much as I am purpo-
sed to speke, I could not passe ouer
with silēce, that, by occasiō had cō-
modiously offered vpo this mat-
ter. But let vs turn to the purpose,
whych chiefely standeth in thys
point, that we shew, that he obei-
eth trulye. whych walketh in the
law of the lord, and blencheth not
out of the way of gods commaun-
dementes: but With an humble and
Willing hart committeth him selfe
to gods wil, neuer to refuse the au-
toritie of god, and to obeye bothe
him and al them, whom god com-
maun-

Of true obedience. fo. xvi.

maūdeth him to obei for his sake,
In dede, god (according to his ex-
ceding great & vnspeakeable good-
nes toward mankinde) to encrease
aboundaunce of glory in vs, Where
by he might stablish present mat-
ter for vs, to exercise our selves god-
ly and thankworthely in, substitus-
ted men: who beinge put in autho-
ritie as his vicegerents, should re-
quire obedience, which we must do
vnto them with no lesse fruite for
gods sake, than we shoulde doe it
(what honor soeuer it wer) imme-
diately vnto god him selfe. And in
that place he hath set p̄tices, who
as representours of his image vnto
men, he would haue to be reputed
in the suprem & most high rōme,
& to excel among al other humane
creatures, as S. Peter writeth, and
that the same princes reigne by his
anthoritie, as the holye Prouerbes
make reporte: By me (sayth God)
kings reigne. In so much, that af-
ter Pauls sayng: who soeuer resis-
teth power. resisteth the ordinaū-
ce of god. which Paul opening that
d, i. plain

My father god
woud robe as
bepe for
gods sake.

As since res
present god
des image
erret al men

1. peter. 2.

prover. 8.

roma. 13.
Titus. 2.

Of true obedience.

plainly vnto Titus, that he speaketh here generally, commaunded him, to warne al men to obeie their princes, And ther be other men appointed also of god, to require obedience, how be it in an inferiour order. For the wife being in subiection to her husband, the seruant to the master, and to whom soeuer any man is in subiection, thei must also obeie their gouerners for gods sake. wherof it chaunceth now & then, that some men, not vnderstanding the sense of gods law rightli, stand in doubte, whan two gouernours commaundementes geuen at al one self same time vary & be contrary & manifestly repugnaunt one to the other, whether of them ought first, and most principally to be obeied. As for example: The Master biddeth the seruant to doo a thing, and the king commaundeth him to do a cleane contrary thing, & both at one time, & in one momēt. And for as much as thei ought both to be obeied for goddes sake by the word of god, the very nature of thin

things cannot admit both their commaundementes to be applied at all one selfe same time, and of all one selfe same man.

Herein like as it myght be doubted of some man, that hath not yet his Wittes muche exercised, whether of them the seruaunt is bound chiefly and most principally to obey, euē so vnto him that marketh wel other like causes, the solution of such a questiō shal anone plainly appeare, that nature it selfe frameth the matter so, that the inferiours must also serue & geue place to the superiours. Therefore in this propounded example, the seruaunt muste not obeie his Master, but the king as his superior master: as him whō both the master & seruaunt are bound to obey. And for as much as we acknowledge, that ther is one aboue both the seruant, master and king, euē god the king of kinges & lord of lordes, of Whom al things, bi Whom al thinges, & in Whom all thinges are: hys commaundementes all men ought to obeie, princi-

Al menne
ought to obey
goddes
commaunde
ment: thou
gh the prynces
commaunde
a contrarie.

Of true obedience.

Actes. v.

palli and afore al thinges. both set
uaunt, master and kinge : that they
mai appere, to haue obeied al men
for gods sake, but no man without
god, nor against god. Therefore is
the wife praised, that obeieth her
husbande, yea in all lawfull thyn-
ges : for it is better to obeie GOD
than men.

The kinges
supremacye
grounded
vpon Gods

Thus in as much as it is manifest
that an order oughte to be kepte in
obedience, and that our dutie is to
obei euery one chiefly, after suche
sort, as he excelleth other in order
and pretogatiue by the testimony
of gods lawe : I thinke it requisite
for me (seying I am speaking of the
necessari degre of orders) to touch
also in this place that cause, whi-
ch is commonly in vre, & spoken of
at this day almost in all mens han-
des and in al mens mouthes : Whe-
ther the hole consent of English
men be grounded vpon gods lawe,
in that thei declare and honour the
most victorious and moost mightie
prince Henry the. viii. kyng of En-
land

gland and of Fraunce, defendour
of the faith, and Lorde of Ireland,
to be in earth the supreme head of
the church of Englād, and is graū-
ted vnto him by fre common con-
sent in the open Courte of Parlia-
mente to vse hys righte, and to call
himselfe Supreme heade of the
Church of Englande aswell in na-
me as in dede.

Whereinther is no newly inuented
matter wrought: only their wil was
to haue the power pertaininge to a
prince by gods law, to be the more
clearly expressed. With a more fyt
tearme, to expresse it by: namelye
for this purpose. to withdraw that
counterfait vaine opinion oute of
the common peoples heades, whi-
ch the false preterfed power of the
bishop of Rome, had (for the spa-
ce of certain yeares) blinded them
withal. to the great impechement
of the kinges authoritie. which all
men are bounden to wishe, and to
their vttermost power, see kepte
safe, restored and defended from
wronges.

At menne
bound to de-
fend theyr
princes sus-
premacie:
than not to

d.iii. wher

Of true obedience.

suffer it to
be taken frō
the crowne,
thoughe the
quene wold
forgott.

Wherin surely I se no cause whi^{as}
ny man shoulde be offended, that
the king is called the heade of the
church of England, rather thē the
head of the realme of England.

what the
churche is,

Here nowe I appeale vnto thee
(gentle Reader) to set aparte the
terming of woordes in the meane
season, and to weighe the matter
self. For I am not ignoraunt of the
force of bothe the maner of spea^s
ches, and that this word (church)
signifieth not euery congregaciō^e
(but wyth an adiectiō, as. I hate
the malignaunt church) but it sygⁿ
nifieth that onli multitude of peo^p
ple, which being vnited in the pro^f
fession of Christe, is growen into
one bodie. For this came in by cus^t
tome, that this terme, church, whi^{ch}
cheels is a common terme, became
(not withstanding) the prop name
of a more excellent body. But this
word (Realme) is more playnelye
known, and comprehendeth all
subiectes of the kinges dominiōs,
whosoever they be, and of what
condition so euer thei be, whether
they

Of true obedience. fol. xix.

they be Iewes, Barbarians, Saracenes, Turkes, or Chriſtians. Thā ſeing in this cauſe which I haue in hand, the matter that is ment bi it is of ſuche ſort, that it agreeth indifferentlye With bothe maner of ſpeeches, and ſeing the church of Englande conſiſteth of the ſame ſories of people at this daye, that are cōpriſed in this word (realme) of Whō the kig is called the head: ſhal he not being called ꝑ head of the realme of England, be alſo the head of the ſame men. When they are named the church of Englād? Shal the terming of words, in aſmuch as they haue none other uſe but to ſignifie thynges, be of ſuch force in thys cauſe, as to turne the nature of the things thē ſelues vꝑ ſide down? that one mā ſhould be takē in his eſtate of being, & another in his eſtate, al one acōrdig to the diuerſiti of names? I know wel inough, that by relation of names, the offices are ſometimes chaunged, and that the ſelſe ſame al one man, as he is called by thys name

d. iiii.

or

Of true obedience.

The king be
ing heade of
the realme
must also be
the heade of
the church.

no subiecti-
on agaynste
God.

or that name, muste also doo the partes of offyce agreynge to that name. But if the king be the head of the Realme, that is as muche as a manne woulde saye, he hathe so manye as are within the domi-
nion of the Realme, vnyted vnto hym selfe, as vnto one body, that they maye take hym for their su-
preme heade: can it be by any pos-
sible meanes through the chaun-
gyng of the name, for al one selfe
same manne, to bee in subiectyon
to this head, & not to be in subiecti-
on to thys head, in al one kynde of
subiecti-
on, that is to say, for gods
des sake? For there is no subiecti-
on agaynste God. What foly were
it than, for a manne to confesse,
that all one manne (yf ye luste to
call hym Ihon) dwellyng in Eng-
lande, is in subiecti-
on to the kinge
as vnto the heade: and yf ye call
him a Christian, of the same sorte
to saye that he is not a Subiecte?
for in that his abidyng is in Eng-
lande he is of the Realme: and in
that

that he is a Christian, dwelling in
Englande, he is demed to bee of
the churche of Englande.

The church
is bothe of
the Layrpe
and clergie.

The kyng (say they) is the heade
of the Realm, but not of the church:
where as notwithstandinge,
the Church of Englande, is no-
thinge elles, but the congregation
of menne and womē of the Clea-
gie & of the Laytie vnited in Chri-
stes profession within the Realme
of Englande, that is to say: it is ius-
tlye to bee called the Church, by
cause it is a Communion of Chris-
ten people: and of the place, it is
to be named, the Church of eng-
lande, as is the Church of Fraun-
ce, the Church of Spayne, and the
Church of Rome: So that they,
whiche confesse the kinges maie-
stye to be Supreme heade of the
Realme, and yet graunt hym not
to be Supreme heade of the church
(on Goddes name) beyng one
congregation in the same Realme
(whyche is eyther their owne iga-
norance, or theyr owne malyce)
this is theyr playne meaneynge,
that

Of true obedience.

that the king is the head of the vn
faithfull, and not of the faithfull:
except the king him self be an in
fidel, that either an infidele kyng
doth beare rule ouer a faithfull or
vnfaithful people, or els the same
king coupling him self to the chris
tian Church, geueth ouer (from
thence forth) his authority and po
wer. I wonder exceedingly, that a
ny such one is found that cā mean
thus: and yet I cannot finde what
theaduersaries haue to saye for the
selues, but thus. As for anye other
sure grounded allegacion, they
bring none, but such as hangeth to
gether in no poynte, nor agreeth
with it selfe. The king (saye they)
is head of the realm, but not of the
churche. O what an absurde and
fooly she sayeng is that! As thou
ghe, by cause the people begyn
neth now to beleue in God, it were
a iust cause, why they shoulde be
no more in subiection to the kynge
Goddes Lieutenanc, but be ex
empte quite from hys bodye. But
Paule taught not so, which sayd,
that

Note, the
people be
gin now to
beleue in
god, scilicet
the b. of ro.
being expul
sed, ergo not
afoze when
his power
reigned here

Of true obedience. fol.xxi.
that the authoritie of maysters o-
uer theyr seruautes, shoulde not
be chaunged or dimynyshed tho-
ro we theyr professyng of Christ,
but warned them to kepe it styll **Collof. 30**
in perfyte autoritye, byddyng ser-
uautes to be obedient vnto theyr
bodylye Maysters for Gods sake.
The conuertynge of a wyfe vnto
faith, wythdraweth nothyng fro
the authoritie of her husband, for
he is the head of the wyfe styl, and
because she, after that she had pro-
fessed the saythe, shoulde shewe
no token of misorder, wherby she
myght plucke the good wylles of
some from religion: Sainte Peters
mind was, that wyues hauing pro-
fessed the faith, shoulde leaue of
the office of preaching (whyche
they executed by wordes) & wyn
(without the word) their husbands
des throughe their chaste conuers-
sacion. Therfore the autoritye of
the Master towards the seruaunt,
and the right of the husbands su-
perioritie ouer the wyfe, is not lost
by the meane of religion: And shal
it

Of true obedience.

it be lost to the kynge? Wbo, for as
much as he (yea though he be an
infydele) representeth, as it were
the image of God vpon earthe, so
that he is called the head and the
guide of the people, shal this state
be nipped of, because of the chris-
tian professiō, and shal he be cal-
led no more the head of that peo-
ple, whiche is the church, but the
nearer he draweth to god by faith
(which is the onlie meane to come
to God) shal he so muche the fur-
der go away from gods image? &
shal he begit to be had in so much
lesse reuerēce with the people, for
that names sake, þ he ought most
cheerly to be honoured for? Truly, if
he be the head of the people, and
that bi the ordinaūce of god, as no
mā faith nat, yea euē as wel, when
the people, as the prince be moſte
far disseuered frō god through in-
fideliti: how much more now seig
thei accord through the power of
god in one professiō of faith, & bi
that meanes at a church, ought he
to reayne the name of Supreme
head? And that he may worthely
be takē for the head of the church

Faith the
onlie meane
to come to
God.

Of true Obedi. fo. xxii.

he representeth the office he occupieth in gods steede, much more honourabli now, thā before time, whan he wandred in the darkenes of infideliti. Paule without difference, biddeth mē obeithose princes that beare the sword. Saynte Peter speaketh of kinges bi name, Christ himself cōmaūdeth tribute to be paied vnto Cesar, & checked his disciples, for striuig who shuld be the gretest. Kyngs of the naciōs (quod he) bear rule ouer them declarig plainli in so great varietie of degrees & orders, which god doth garnish this world withall, that dominio & autoritie pertaineth to none but to princes. But here some man wil say to me; you trauayle about that, that no mā is in dout of.

The king be
foze in dark
nes. now in
the light.
roma 13.

1. peter. 2.

math. 23.

For who euer denied, that the prince ought to be obeid? it is most certaine, that he that wil not obey the Prince, is worthy to die: for it, as it is comprehended in the olde lawe, & also confirmed in the new lawe. But we must see (wil he say) that the king doo not passe the liamites appointed him, as thoughether must be an arbitratour for the

Of true obedience.

orderynge of hys limites: for it is certain, that obedience is due, But how farre the limites of requirynge obedience extende, that is all the whole questiō that can be demaūded. what maner of limits ar those that ye tel me of, seig the scripture hath none such: but generalli speaking of obediēce, which the subiect is bound to do vnto the prince, the wife vnto the husband, or the seruauant to the master, it hath not added so much as one syllable of exception, but onely hath preserved the obedience due to God safe & whole, that we shuld not harken vnto any mans word in all the world againste God. Ellesthe sentences, that commaund obedience are indiffinit, or without exception, but are of indifferent force vniuersalli, so that it is but lost labour for you, to tel me of limites, whych can not be proued, by any testimony of scripture. We are commaunded doubtles to obey: in that consisteth oure office, which if we mynd to accomplish with the fauour of god & mā,
we

No mans word to be obeyed against gods word. but that law & word whiche byddeth set vp mannes and popys service againe, is against gods worde, ergo it is not to be obeyed.

Of true obedience. foli.xxiii.

We must nedes shew humblenes of
hearte in obeiyng authoritie, how
greuous soeuer it be, for gods sake,
not questioning not inquirig, what
the Kyng, what the Master, what
the husband, ought or maye com-
maund other to do: but if thei take
vpon theym (either of their owne
heade, or when it is offred theym)
more then right and reason is, thei
haue a Lord, vnto whom they ey-
ther stand or fal, and that shal one
day sit in iudgement euē of them.
yet for al this, some man wil saye:
yea but ye promised in the begin-
ning to speake of that, whych you
are about now to auoide your han-
des of, hauing forgotten your pur-
pose, as it appeareth. No Sir, saye
I, I auoide not my hands of it, but
I saie, it is sufficiently confirmed
by these that we haue spoken of
before, that princes ought to be o-
beied, by the commaundement of
god: yea and to be obeied without
exception, as a thing, wherof ther
is no mencion in that law, which if
thou put any thing to, or take anye
thyng

theis mpe-
red that ad-
beth or dimal
nisseth god
des woordes

Of true obedience.

thing fro. thou art a wyked man,
What wold we haue more? For if I
must take in hande to interpret the
generall doctrine of obedience, as
it ought to be, and shal confer and
compare scripture so scripture, &
seatche out the true & ryght mea-
nyng of the scripture, as the most
godli & gretest learned mē ar both
wont & ought to do: I se no cause
in dede, whi I should do any lesse
than they did. Therfore let vs cō-
sider, what those scriptures say,
which are alledged on the contras-
rie parte. Obey your Rulers, sayth
Paul to the Hebrues: which place
& the. xiii, to the Romaines some
expound of the bishop of Romes
autoritie, which they cal, the eccle-
siastical power. Also in the Actes
of the apostles. Take hede to your
selues, & to the hole flocke, of whō
the holy gost hath set you to be o-
uerseers, to gouerne the church of
G O D, whom he hath purchased
with his owne bloud. And least we
should passe ouer any thing, altho-
ugh it is ment to another purpose,
let

Actes. 20.

Of true obedience. fo. xxliii.

let vs not omit that, that Peter spe
aketh concerning the roial preest ^{1. peter. 10}
hoode. For this text: What soeuer
thou shalt binde in earth. &c. per-
taineth to another mater, and this: ^{matth. 16}
Fedemy shepe: besides that, that ^{John. 11}
Christ spake with his owne mouth
meaneth no more, but that I haue
already shewed, was commaunded
concerning the gouernment of the
Church. These sentēces and such
like, though they be vnderstanden,
as those men would haue them, that
is, that bishoppes and ministers of
the word of God in the Church,
are nothing against the kynges au-
thoritie (but that he may be called
the head of the church) no more,
then the obediēce due to the king,
is any thing nipped or diminished
in that, that the wife is commaun-
ded to obey her husbāde, and the
seruaunt his master, as it were with
general speach of wordes. For like
as with the law yers, as they them-
selues terme it, there be nowe and
than sondry iurisdictiones, that pro-
cede out of all one thinge, and yet
e. i. their

Of true obedience.

thei marre not on another, but thei consist and concurte by the mutual helpe of one to another: euen so in that, the gouernmēt of the church is committed to the Apostles, and to those that succede in their rourmes, may not be thought to abrogate or diminish that, that GOD hath committed vnto princes, in any condicion. The person, vicar, or the parish priests cure of his parishners, is neuer the lesse, because the bishop oughte also to ouerse, nether may the bishops iurisdiction bee demed of none effecte: because he must take the archbishop for his superiour. For the curate, the bishop, & archbishop, do gouerne the church eueri one in their degree & order. Than like as eueri one of them doing their office, seme not to hinder one another, euen so, in that we finde, the gouernement of the church committed to the Apostles, & to those that succede in their rume, that which before hande is committed of god to princes, is in no wise taken awaye.

But

Of true obedience. fol. xxv.

But forasmuche as gouernment hath nede of man thinges, especiallye teachinge, and preeminence according to the sondrye distribution of giftes, vnto som God hath committed the office of teaching, and the ministeri of the sacramentes, in al one bodi, and to som preeminence, not to be aduersaries, but as diuers members agre in one body, so in gouernement thei should accord together, and euery one go about his owne office with charitie. Bnt here me thinke, I here som men startle, and as it were, wondrous earnestly chide, bicause I had rather vse a new makinge of distinction, than the olde accustomed Hum trū distinction, which as those men think, doth put an hanfom difference betwne the gouernmentes of a prince, and of the church, that is, that the prince should gouerne intemporal matters. and the church in spiritual: after the which distinction, the Prince, as the mone wich is called the lesse light, should haue charge of suche mat-

Of true obedience.

ters, as are of the night, but the other, which be of the spirite and of the daye lyghte, he must reserue to the sonne alone; to be discuffed.

The distinction of the popes church, blinde, and whi not now as well as then?

Forsoth a blind distincion, & full of darknes. For if thou leaue vnto a Christian Prince, the name of a king stil, so that his dutie is not onely to be the chiefe ouer the people in Gods stead, but also to gouerne them, and rule them: firste I aske

By what way a prince shoulde gouerne his subiectes.

What waye shall a christian Prince take in gouernement, to leade hys christen people by: the way of truth, which leadeth vnto lyfe, or the way of lies, which hasteth to deth?

Note.

Forther is no mydde way found. Yf he shalt take the waye of truth, what onely charge of tēporal matters, tel you me of, whan the scripture crieth, Seke first the kingdom of God: as for other thynges they must not be sought, for gods liberalitie must geue them? Must euery man in his owne priuate care, seke the kingdome of God, and muste a Prince in hys administration, neglect it, or at least, not care for it?

matth. 6.

But

Of true obedience fol xxvi.

But this is the matter surely, because thei (good men) were afraid least any kyng should waxe to holly, and in this behalfe, least he should fall vnto vertue to earnestlye. Thei inuented a fine deuise, thin-
 kyng it a witty parte, to appoynt a kyng his offyce, so as he take no thought, whether his people be good or not (I mean, after the goodnes that is mete for the profession of christen men, so that thei be not notoriously cried out vpon for abominable impietie & wicked desires. so as thei seme not to become more like beastes than men. Therefore it muste be the kynges charge, to see that they steale not, nor murder, and that the laye folke oppressen not the good people.

But as for all maner of horedomes, or worse than horedome, and whatsoeuer those men do, whose title and raiment wolde make a man to thynke the contrarye in them, though their behauiours be neuer so farre out of order, the king must let it alone and passe not on it. for

c.iii those

They dyd not so wyllyngly muste that deuise, but you as subtelpe folowe the same stepes.

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those are spiritual matters, that is to say, spiritual mens sinnes, which thei bid the king let them alone withal: as though it were inoughe for him, to gouerne his people in temporal affaires, and that it were not for hym to knowe any farther.

Trusting
prelates too
much, mat-
terly all.
2. reg. 5.

This in dede is the most speedy way to marre all, and farre contrary from his office, that occupieth gods roome in earth. Is this to fede the people? whiche maner of speache the scripture vseth to kynges: Nay S.

Dunstone, a
holy man &
warrant you,
for he could
flatter the
king fair and
woke hym
much chiefe in
secrete, as it
is the gene-
rall practise
of all that
secke.

Dunstone (which was a very holie and a right good man) sometime archbishop of Cantorbury, dyd a great deal after an other sort with great reioicing, interpret the charge of a prince, in correctig the manners of the church, beyng gladlye wel apaide of the kynges saynge, whan he tolde him, he would ioyn sword to sword, to the intent the light dissolute maners of the holie kirke men, myghte be framed into the righte trade of life. By the one sword alludig to the sayng of Paul, Which the ministers of the worde,

exercise in Preaching & excomuni-
cating: bi that other sword, shew-
inge a supremacy appointed bi the
lawe of God, whereunto as manye
as are the kinges subiectes (whych
is the congregatiō, that we cal the
church) are al bounden throughly
to obay.

For the kyng is commaunded to
gouerne the people, and the pro-
phet warning Princes of their dus-
tie, sayth to them: Nowe you kin-
ges, get you vnderstanding, and be
learned, you that be iudges of the
lande. But if we admit these mens
interpretation, than shold Princes
haue no more vnderstandinge, nor
be further learned thā to be negli-
gent almost in al thinges, that is to
say: they should not meddle with
the one halfe of the people, if thei
serue the Lorde in name and appa-
rel: And as for the rest of the peo-
ple thei shuld correct them, not to
refraigne from al grosse sins, but frō
som. But the prophets interpreta-
cion is an other maner of matter,
which he bringeth in afterwarde,

Princes ou-
ght to be ter-
ued in scrip-
ture.

e.iiii.

saye

Of true obedience.

examples of
princes oure
of the scrip-
tures.

saiyng: Serue the Lorde in feare.
What this meaneth, we must vnder-
stand and learne it of Gods owne
mouth: for gods mouth speaketh
plainly in the holi Scriptures both
of the olde Testament and newe.
Touching kynge Salomons admis-
nistratiō, thus doth Scripture re-
port: king Salomon, accordinge to
his fathers appointmēt, obtained
the office of the prestes in their mi-
nistries, and leuites in their order,
that thei might geue thanks, & mi-
nister before the prests after the or-
der of euery day, & porters in their
diuisions gate by gate. Heare you
do heare that kinge Salomon toke
cure also of holy or spirituall mat-
ters, not vnadvisedly, but by the ap-
pointment of Dauid his father: of
whom God by the prophete, pro-
testeth, that he had founde a man
after his owne heart. So that the
same history of Salomō speaketh
of this sort folowynge: for so had
the man of God cōmaūded, nether
did thei omit ani of the kinges cō-
maundementes, nether the prestes
nor leuites of al that he had cōmaū-
ded. Wherto shold I here make re-

2. par. 18.

herſal of king Iofophat his careful-
nes, that ſet vp the high iudgemēt
ſeat of the priſtes & leuites houſes
holdes in Hieruſalem? By what au-
thoritie did he ſo, but by hys regal
power taking it to be his office, ra-
ther to take charge concerning di-
uine matters thā humane? what a
bold dede had that bene of kyng
Ezechias, euen the very firſt yeare
& the firſt moneth of his reigne ſo
to haue buſied himſelfe with the
adminiſtration of diuine matters,
if the diſcipline of his regall office
(whiche he receiued of God) had
not required it? that is to ſaye: that
a king ordained of god (whiche is
the eternal ſpirit) ſhould take charge
of ſpiritual & eternal affaires be-
fore & rather than corporall mat-
ters, & thinges that ſhal periſhe in
tyme: This Ezechias therefore the
ſcripture commēdeth ſo highly, &
there was none of al the kinges of
Iuda, which obſerued al the lordes
preceptes lyke vnto him. For his
wil was to ſeke the lorde with all
his whole heart, as he did in dede
& prospered according to the wor-
des of

1. par. 12.

Of true obedience.

of the scripture. ii, Paral. xxviii.
What dyd thys Ezechias, I saye?
Marie Sir, in the very first yeare &
first moneth of his raigne, he dyd
not onli builde vp the gates of the
Lordes house again, but also gaue
diligence to refourme the prestes
them selues, and to repaire the li-
uely buildinge, that was decayed.
For he not onlie admonished the
priests: that dwelt together on the
east side strete of the citie, of their
negligence in their office, but also
like a man of autoritie said: Herkē
Oye Leuites & Prestes: be ye sanc-
tified and make cleane the house
of the Lorde the God of your fa-
thers, and put awaie all vncleanes
from the sanctuarie &c. I prai you
what could he speke more imperi-
ousli. For he spake not as one that
exhorted them, as inferiours doo,
or as those that be fellow like, vse
to take in them selues with all, to
cause the cōmunicatiō of the mat-
ter to bee the more easlye taken:
which maner of talkē is requisite
sometime in a gentle godly harte.

And

Of true obedience. fo.xxix.
And if Ezechias lusted to haue
spoken after that rate, he woulde
not haue said: be ye sanctified: but
let vs be sanctified: not make you
cleane, but let vs make cleane, not
put you away, but let vs put awai:
or if the nature of the matter had
bene such, that it woulde not ada
mit fellowship, or if a priuate man
shoulde haue wished or declared
those cases, it had become hym
neither to make him selfe fellowe
like with the matter to be required
to exhort them, nor to require it by
the way of commaundement. But
the ryght good Prince Ezechias,
being taught of God, what his re
gal office, charge and administra
tion was, ysed such maner of talke
vnto the prestes, as shoulde declare
the autoritie & power of the speas
ker. Therefore he speaketh in the
imperatiue mode: Hearken, make
cleane, and put awai. And the pres
tes them selues (as it appeareth in
the same place) dyd, as the kynge
had iustlie bidden them, and obei
ed his comaundement. Thus were
those

Of true obedience.

God will be
angry in these
dayes with
unlearned
princes.

How canne
that be if god
des booke be
taken from
them.

Sap̃t. 6.

those kinges learned, that fully & entierlye applyed their office by gods autoritie among Gods people. And these thinges wil god require at prynces handes, a greate deale more in these daies that they should hearken, how the prophet exhorteth them to lay hand vpon this maner of learning. to gouerne the people by, & to serue the Lord With feare and trembling: And to cause the people not to be such as they lyst them selues to be, but a worthy and an acceptable people vnto the Lord, as much as in them were possible, and so to be founde faythfull Stuardes in that daye, when they shal yelde accompte of the administration whiche they toke vpon them. let them therefore heare what the wyseman sayeth: Sap̃t. vi. Heare O yckings and vnderstand, marke with youre eares, you that be rulers of þ multitude: for power is geuen vnto you of the Lord. and strength from the highest. whych shal require what your workes be. Therefore princes must
not

Of true Obedi. fo. xxx.

not passe the tyme in slothfulnes,
negligence, and idelnes. but in cōs
tinuall feare serue the Lorde. For
their duti is, to be so much & more
careful in the office that god hath
geuen them (as one hath writen) as
they see thē selues thē more boūd
in yelding accōpt. For it is a great
talent that God hath put princes
in truste with all: that is, that they
should not onely rule the people,
but also rule them rightli, not in a
ny one parte alone, but in al partis
cularlie. And so to looke vnto the
Lordes vineyarde whiche menne
thynke, they haue taken in hande
to kepe in good husbandrye, that
they not onelye plucke oute suche
thinges as are noysome, but also
trimme it, and lay newe dong to it:
and to leaue no voynte of husbands
drye vndone, that the vyneyarde
maye brynge furthe fruite more
plenteouslye, whiche the good
manne of the house shall requyre
in hys season.

For who is able to saue prynces
harmlesse, or beare them out, that
where

Of true obedience.

Wher thei haue taken vpon theym
selues, all the hole charge to go-
uerne the people bi Gods autoriti,
thei mai compact afterwarde, that
the greater parte shall haue the
charge of the other, & they in the
meane while, as though they had
done their office gaylie well, take
their ease, and care for nothyng.
And wher a word was once spokē,
because of the reuerence of theyr
present vertue, and not bi the truth
of their autoriti: shal men, though
it wer spoken of a man so affected,
vsurpe it for that end to mocke out
the charge of Goddes autoritie, I
meane the saieng of Constantine:
I will not iudge you, of whō I my
self ought to be iudged. God spea-
keth generallye, he excepteth no
man. he committeth the people vn-
to the Princes charge, some tyme
naughtie people to a naughtie price,
if somtime good people to a good
prince, thā he putteth him so much
the more in trust, that mē mai sure-
lye thinke he hath the supremacie
ouer all the people, accordinge to
the

Constantine
the emperour
which posses-
sed the chur-
che with pro-
motion and
dignitie.

Of true obedience. fol. xxxi,
the commaundement of god, & not
ouer one part of the people, after
the traditiōs of mē, which people
being knitt together in one belefe
of Christ, seing it is a church, what
absurdity is it, that a prince which
is called the head of that people,
should not be called also the head
of the church, which that people
maketh? you will saie perchaunce,
Christe onelye is the heade of the
churche. we al confesse it, or elles
we could not properly constitute a
church, but the churche of malig-
nautes. In dede we acknowledge
that christ is the head of the chur-
che, and that he raigneth with the
father in heauen, who is our aduo-
cate, sitting on the fathers ryghte
hand, and maketh intercession for
vs. But as concerning that Christe,
the Mediatour of God and menne
both God and man, is the head of
the church: that church hath none
addicion, for as much as the chur-
che of England, is not the churche
alone, but also the church of Fra-
unce, of Spayne and of Rome, for
the

Of true obedience.

the church is not circumscrip^t to any place, but wherfoeuer it be in al the wide world, euē among the Turkes, where God hath sealed vppē his owne chyl^dren vnto himselfe, who (as the gospell sayeth) draweth al that he hath geuen power to become his chyl^dren vnto. Therefore let this be out of controuersye, aboute the whiche it were wickednes to contende, I will not saye, dyspute. For the auoidinge wherof, and that ther remaine no cause of euill reporte of it, there is both to this word (head) added in earth, and to this word (church) is added, of Englād, of which church of England, the supreme head in earth, forasmuch as both scriptures and reasons do allow it, as a thing inexistē vnto the name of a prince and of a king. Al englishe people thought it meete, to haue that mater expressed in plain wordes, both the comons, and the fathers, yea and euen those that wer reputed to be free from that iurisdiction, by prescription of tyme, and

Of true obedience. fo. xxxii.

And not by prescriptiō of truth, for
 Whi shuld they not consent to the
 truth? In dede the newnes and vn-
 wont nouelty of the worde nether
 coulde, nor oughte make men anye
 thing afrayde: For after it appea-
 red, that the thing it selfe, whiche
 was expressed by name, was not
 onely true, but also auncient: it ca-
 me of a diuised iudgement, and not
 of temeriti, that some notable na-
 me should be set furth, to stirre vp
 the holow harts and feble iudges-
 mentes of some men vnto the consi-
 deration of the truthe by, and to
 aduertise the subiectes bi that na-
 me, that the prince is the hole pris-
 nce of all the people & not of part,
 and that the same bodi of the peo-
 ple, growyng into that condicion,
 to be called the churche, is not one
 handed, nor cut of by the stumpes,
 but that it consisteth perfittly hole
 the same prince being as the head
 whose office is to take charge, not
 onli of humaine matters, but much
 more of diuine maters that is to di-
 stribute fitli vnto euery member of

The prescrip-
 tiō of tyme
 is not allowe
 ed but pre-
 scription of
 truth.

wherefore for
 peme heade
 is written in
 the hynges
 of the

The office
 of a prince
 is to take
 charge in di-
 uine maters

f.i, the

Of true obedience.

the body, their proper offices, that he with his eyes, with his eares, & With his mouth accordinge to the care wherby he hath the gouernement, by the gifte of God, in ministering vnto the body and charging euery one with their dutie, he may aply that maner of office that god shal doubtles, one day cal for a reckening of, at the handes of a christian prince, hauinge the gouernement of christiā people. Thus much touching the newelti of the name. For els the matter it self, hath both many and right weightie examples, not those onely, whiche I haue befor reherfed out of the old law, but mani other also, not comparable in dede with them (which haue authoritie of gods worde for their warraūt) in grauiti & waighti importaūce, howbeit, forasmuch as thei ar pertinent to the cause, thei ar not to be omitted. The sir, who did euer dissalow Iustinians facte, that made lawes concerninge the glorious Trinitie, and the Catholike faith, of bishops, of mē of the cleargy

Iustinianus

cleargy, of heretiques, and others
such lyke? whiche lawes he either
made in vaine, or els he declared,
that he had the charge of that part
of the people also, which ought to
be of the greatet puriti and of the
more holines, as he saith himselfe
he had, hauing attained in this be-
halfe, vnto the iudgemente of the
truth, out of al peraduētūre. How
often do we reade, that the causes
of heresye, haue bene debated be-
fore Emperours and Princes, & dis-
cussed by their triall? If we wyll
boulte out the aunciēt lawes of kin-
ges of England in times past, how
mani shal we finde, concerning res-
ligion and the church, made, pro-
claimed, & bidden to be put in ex-
ecution, by the commaundemente
and autoritie of those kinges? yea
say thei, thei made statutes, as de-
fendours of the church, and not as
authours & heades of the church,
who was heade, than in the meane
space? who had the gouernment?
who haddethe principal charge? I
wot, what their answer wil be: Ma

Of true obedience.

ry Sir, the byshop of Rome. That
shal we se hereafter. In the mean
while it must nedes be graunted,
that the kinges dignitie hath bene
alwaye, aboue the cheffest bishops
in England, & that vnder the name
of defendour of the church (which
title was geuen vnto kings euen of
them, that graunted least) thei did
and exercised those thinges, albeit
not in al thinges, yet in most thinges
that represented the dignitie and
office of the head of the church.
For Princes wer defenders of the
church, euen as the head maintai-
neth and defendeth the bodi. And
as we may se it chaunce almoost in
euery place at this day, that some
that be negligent in many thinges,
couet the name for al that: And co-
trarye wyse those Princes, which
haue bene suche in dede and in of-
fice, that thei ought iustly to haue
bene called heades, haue refrained
only, to be called heades. For thei
haue made statutes by their autos-
ritie, and by their owne lawes, for
to enquire of heresy, wherein con-
sisteth

How a prince
is defendour
of the church

listeth the chief and principall po-
 inte of office, which is, yet still, and
 hath alwaies beene obserued euen
 vnto these daies. But now we haue **The autoritie**
 thei permitted many thinges vnto **& immunitye**
 the Bishoppes and Cleargye, and **of bishoppes**
 haue graunted them many immu- **genuen by**
 nities, the graunt wherof ought to **princes.**
 be a wonderous greate argument,
 either that Princes haue bene hy-
 therto desired in vaine to graunte
 that, that is another mans, whiche
 oughte to pertaine nothinge vnto
 them, and that thei gaue, that thei
 had not them selues, whiche is a
 plaine absurditie: or elles that thei
 had power to exercise them selues,
 that thei graunted to other: & that
 therfore thei remitted and depars-
 ted in so doing, with parte of their
 owne right, which beyng euen so:
 Princes haue bene alwaies heades,
 matter in dede euen than, whā thei
 wer called only defēders, if this be
 to be y^e head vnto the body to bear
 rule ouer al the people, to cōmaūd,
 remit, and somtime to bear withal
 f.iii, the

Of true obedience.

the members therof as much as tē-
deth to the vse of al the hole bodi,
and so to order and moderate eue-
ry thing, that the glori of god, and
the profession of the faith may be
aduaunced from day to daye . But
these men wil say: Princes haue a-
knowleged the bishop of rome, to
be the head of the vniuersall chur-
ch, him thei haue honoured as su-
preme head, to him thei haue sub-
mitted them selues, his authoritie
thei haue acknoledged, reuerēcing
him as their father, and reioycyng
that he called them sonnes, so that
if we shold esteeme the right bi the
dedes, and if it be inough to teach
deades for the profe of right, so as
whatsoeuer is appartaūty don, we
must confesse it to be done rightly:
Than doubtles the bishop of Ro-
mes cause shalbe on the better hād
I would not be reputed so vaine or
so impudent a man, (whiche is the
formost ende of my thought) as to
cloke or to say naye, to those thin-
ges that haue bene doone: and yet
whan I shal graunt to such thinges
as

Wyndchester
not impu-
dent, no full
loth.

as cannot be denied, me thinketh,
 that like as vertue, whan it is moſte
 throwne vnder foote, and ſoyled
 with vices, yet it ſheweth his effi-
 cacy by one ſhift or other, that we
 may vnderſtand it to be preſentlye
 oppreſſed, but not vtterly extinct:
 euē ſo in the mean ſeaſō, of dedes
 which ſeme to diminifh the right
 title, and authoritie of the Prince,
 a certain light of the truth hath al-
 wayes peped out, as it were, out of
 moſt depe darknes, wherbi he that
 marketh it more netelye and more
 ſurely, myght perceiue, that theſe
 dedes were not hole nor perfectē,
 ne grounded vpon iuſt foundatiōs,
 but hadde a greater apperaunce of
 truth, than true in dede, and tokēs
 of honor, rather borrowed thā pai-
 ed: For if that opinion hadde euer
 ſonk into princes heartes, that the
 biſhop of Rome had bene Chriſtes
 Vicar on earth, that is the head or-
 dained of God to be ouerall, vnto
 whom all thinges ſhould bowe, al
 all thinges ſhoulde obey, without
 whō, nothing muſt be rekened hoſ

Of true obedience.

Of the 15. of ly not sacred, whose blessing shoul
co. were chur uld alwaies geue prosperiti, whose
Reg vlar, he curse aduersitie, or if the bishops
would not of Rome were perswaded, that it
haue practy wer so: the bishops of Rome them
sed in gipage selues would not haue practiced
straunge artes, and carnall fetches,
rather than stronge testimonye of
goddes truth, If thei could yet to
this day haue brought out any su-
ch in the defence of their authori-
tie, nether durste the Princes haue
bene so bold, euery one in his time,
as to nyppe awaye that same au-
thoritie, which thei semed to gra-
unt in wordes and terms of speach
after that fashon in their proceas-
dinges and doings, not in corners,
but opeli in the face of the world.
I speak of such princes, whose ex-
cellent religious deuociō, the wor-
lde nowe after their deathes, reue-
réceth and worshippeth: and rek-
neth them amonge the number of
saintes. Verely if our elders hadde
beleued, that god had committed
the charge of all the hole worlde,
vnto the bishoppe of Rome, what
wile

Willfull boldenes caused theim, to make so many statutes ageinst, and contrarie to that charge and power aduancing it self, vnder that presence? And as thei would haue don many other thinges, yet thei durste neuer haue bene so bolde to dooe, that thei did, to haue purposed to blindfild him, from lokyng about him, and to stoppe his eyes, Whom thei esteemed for a Watchman sett of god, in the higher place to see. I thynke, it was meete to my lyke so great a diligence in goddes Vicar, for that he beyng burthened with the cure & charge of all churches, least the people shou'd want shepeheardes, made prouision with. iiii. sortes of vnder shepheards. Against the superiour, or against him, it is not lawfull to make anye lawe.

For inferiours prescribe not lawes to the superiours, neither doo they lawefullye make penalties agaynst their gouernemente, howe wicked, or intollerable soeuer it be

There

Of true obedience.

Therefore our elders and princes,
that were before tyme, When they
assembled together to counsaile
vpō matters of the comon Weale,
takinge delyberate aduise ment in
their open counsailes, haue bi sta-
tutes and lawes determynatelye
thought it meete to putte out that
quik sight in the bishop of Romes
eyes, that it should not serue them
to loke ouer, so far as vnto vs: yea,
those princes seme that thei knew
their owne right autoritie, & that
they were not all ignoraunt of the
original beginninge and nature of
the bishop of Romes power, And
yet the bishops of Rome thought
good to allowe both their iudge-
ments & doinges, in that behalfe, so
much, that thei haue not only, not
founde faulte with those Princes,
which both made such statutes &
kept them, but also dissemblynge
the foile that they had taken, com-
mended those princes for their fi-
delitie and obedience. yea maye
Sir, the bishops of Rome wer cir-
cumpect, and the more Witty me

It maye for
vs.

you are a
help of the
same heare.

Of true obedience. fo. xxxvii.
in their generation, folowinge in
thys case the example of subtyl
marchauntes, that of an vnthriftie
bargayne, when they haue scante
halfe, yet they hold them content,
reconning it al won that thei had,
because of right they coulde haue
claimed nothinge. As for oure El
ders, when thei perceaued the bi
shoppe of Romes autoritie by his
fruts, & iudged him not to be gods
Vicare, they thought that pyckes
purce autoritie must be borne with
all, and not cleane cast oute (for so
reason permitted at that time) but
their expresse deedes do most ma
nifestlie daclare, that they were of
the same iudgement that we are of.

Neuertheles, as eueri mans hart
serueth hym, so dothe he eyther
claime his owne, and vseth it lyke
a stoute harted man, or elles being
content with the commoditie that
is offred him, letteth the rest alone
and taketh no thought. And seing
the matter standeth euen so, there
is no reaso, why the rest of the do
inges should trouble them, howe

cons

The neglig
gence and co
mencie of
pynces puts

Of true obedience.

seth not a
way the auto
ritie that god
genuerly them

errors of
mildoyng
hurteth not
the truth of
thynges.

contrari in outward apperaunce
so euer thei seme, by the whyche
thei could wipe awaie nothyng fro
gods law, or diminishe the power
therof, through temeriti or bi nece
ligence. Let men call the byshops
of Rome fathers: let the call them
heades: let them aduaunce them,
With what names thei lust, yet the
truth of things, is not impeched bi
erours of thinges mysdone. The
chutche of Rome, was in the olde
time, either by reaso of outwarde
holines or bi mighti power, not on
ly of great fame, but also of highe
authoriti: When I speake of autori
ti, I folow Tullies meanig, who in
the weightie importaunce of wit
nes bearing, attributeth authoritye
vnto such as be wittie and welthy
men, because of the comon peoples
iudgemente, though it be not al
waies aryght, as he sayeth, yet be
cause it is not easily altered. For els
the authoritie, that the byshoppe
of Rome shoulde be thoughte to
haue by Goddes lawe, is none au
thoritie wyth vs in deede, lyke as
no

no manner of forayne Byſshoppe
 alſo hath authoritie amonge vs.
 Neyther let it, in thys caſe be pre-
 iudiciall vnto the truthe, that men
 haue done heretofore in ſondrye
 counſailes, to florish out the mat-
 ter withal: that is to ſai: either ſer-
 uing their owne turne, or geuyng
 place to the tyme, or els blynded
 throughe ignoraunce: Lett the
 truthe of Goddes worde haue the
 victorie now, whiche if it geue no
 more autority vnto theſe biſhops
 of Rome than to al other biſhops
 pes, that is, to feede and bryng vp
 the people, wythin their diocēſe
 cōmitted to their ſpiritual charge,
 wyth the miniſtration of the word
 of god, and of hys Sacramentes:
 Let not tyme preſcrybe agaynſte
 Goddes truthe, neyther lette it be
 ſudged, that the Prynces or the
 people were blynded wyth igno-
 raunce, circūuented with ſubtiltie,
 or gredie of gaines, either induced
 through any other reſpect, to do,
 that they neyther ought nor could
 poſſibly bi any meanes haue done.

Beo

Tyme maye
 not preſcribe
 againſt truthe

Of true obedience.

As since that
not put awai
their supre-
macy, for it
is geuen the
of god.

Let the mat-
ters thus be
called home
again to the
line of gods
word.

examples
that preestes
were subiect
to princes.

Because menne haue vsed, to aske
the byshop of Rome counsaile in
gouerning church, is it not lawfull
therfore to do any thing wythout
his counsaile? And because princes
haue suffred their subiectes to ask
his counsaile, did thei by that mea-
nes geue ouer their own autoritie?
Which, because it is comitted vnto
them by God, it is not lawfull for
them to put awai. Let the matters
that haue in times past bene made
a mingle mangle, be called agayne
to the true square of gods worde,
let the groundes of bothe the pos-
wers be wayed, & lyke as we haue
by testimoni of gods word shew-
ed before, that a prynces mightye
power is not gotten by flatterie, or
by priuiledge of the people, but
geuen of god: let vs also consyder
whether the selfe same god hath
geuen any power to the bishop of
Rome, that ought to hinder the su-
preme power of princes, & in this
matter let vs be short, in searching
vp the scriptures of the olde testa-
ment, wherein we haue as wel tou-
ched

Of true obedience. fol. xxxix
ched somewhat al redie, as also it
is most manifest in many other places,
that the prestes wer in subiection to the
highe princes. Did not Aarō take Moses
for his souereign lord? which is the maner
of speche of him that aknowledgeith superior
autoritie. Did not Achimelech the high
prest vse the same worde of subiection,
when he spake to Saul the king of Israel?
Did not Salomō putte Abiathar the high
preest to death? What did kinge Alexander
(as it apeareth in the booke of Machabes)
write to Ionatha, saying: Now haue we
this day ordeyned the to be the high preeste
ouer thy people. Do not these sayings,
sufficientlie declare, that the power of
princes, is aboue euen the highest prestes
of al? I speake nothyng, that Demetrius
gaue vnto Symon the office of the high
prest, and so to others after hym. I passe
also ouer many other mo: for the multitude
of exāples of Gods law doth not so
stronglie confirme as shewe the truth.
For this is the differēce
be

Of true obedience.

Gods law
constant,
mans lawe
end variable

betwene gods law and mans. Gods
lawe is constant, but mans lawe is
euer subiect vnto vaniti, & so vnto
varieti. In gods law therefore, it is
alwaies true, that is once set out be
example for truth, as to proue the
supreme power and authoritie of
princes, the example of Ezechias
alone, which is registred in gods
booke, & comended vnto vs, myght
iustly haue sufficed. It remayneth
than, that the bishoppe of Rome,
must either bring out the tables of
the newe testament, or none. But
first to speake vniuersallye of the
newe lawe, howe canne any filias
ble in Christes woordes, helpe his
authoritie? seyng the selfe same
Christ, doth so opely protest both
in wordes & dedes that he sought
not a earthly kingdome, nor wold
claime any such kynde of kingdome
but (the estate of orders remayn-
ing still) he set forth and taughte
the forme of heavenly conuersa-
cion, and the iust gouernaunce of
the inwarde minde, through the
grace of God, which he by his ope-
pen

Christ alte-
red not the
state of or-
ders.

pendoinges most plainly declared
 to consist, not in high ruling estate
 nor in ruling the royl, but contrary
 wyse, in humilitie and contempte
 of worldlye thinges, when he suf-
 fered the most bitter and cruel kind
 of death for our sakes. And the
 poites of office, of him that is chri-
 stes Vicar, if he will doo his office
 faithfully, are not to bear rule, but
 to be in subiection, not to comma-
 und Princes, but to acknowledge
 himself to be vnder their power &
 commaundement, not onely whan
 thei commaunde thinges indiffe-
 rent, and easy to be done, but also
 whan thei commaund thyngs not
 indyfferent, so they be not wyc-
 ked: in checkes, in scorginges, and
 beatinges vnto death, yea, euen to
 the death of the crosse. In dede,
 these are Christes fotsteppes, and
 this is the maiestie of rule bearyng
 in Christ: This I say is the true po-
 wer of Christ, vnto vs both wode-
 rous, and exceedinge holosome: by
 the whiche also is power geuen to
 vs to become the children of God.

The offyce
 of hym that
 occupieth
 Christs
 couene,

Of true obedience.

This he taughte and expressed in his doinges, touching the kingdome of Israell: his dreaminge disciples he alwaies rebuked, but he neuer hindred Cesars tribute, nor any mans authoritie one iote by his dedes: and seinge it is so, I wene, I haue made it manifest, if we consider Christes dedes, which may not be altered nor doubtfull interpreted, we shal find plainly, that al is cleane contrary, that the bishop of Rome chalengeth to himselfe, as Christes vicar. This therefore onely remaineth, that he fle to the wordes of the euangelists, which (how so euer men haue varied in the interpretation) al men knowe well is nough, how thei stand in the text. But what looketh he for, in the many Sir. this. Whether Christ, the way, the truth, and the life, spake euer any thing. wherein he shoulde disagree from his owne dedes: that where he neuer sought authoritie amonge men, he gaue it not withstandinge. to the bishop of Rome, to vse as his vicar, This in dede is the

the sum of the questiō, in words (as it is propounded) blasphemous & wicked, but yet it painteth out the matter, that I haue in hande. For where in al other matters, as the euangelist reporteth, Iesus began to do & to teach, that he did: & in this one onely matter, which we now treat of, if he taughte anye whit of that, whiche the bishop of Rome claimeth at this day to himself by Christes title, that is, to be aboue Prices, by Christes words: We must nedes confesse, that Christ taught in wordes, that, wherof he not onely shewed no example in himselfe, but shewed cleane contrari in al the hole course of his lyfe before. Let this therfor remain stil in the cause, that Christes dede stand on our side, which maye not be wrested by any mans interpretation: onely the question is in Christes words, which now we and than, mans interpretation is so fauyc as to blemyshe, albeit he that shal stand wyth the bishop of Rome in this cause, myght such of al, sticke fast in this point.

Of true obedience.

Int: thatther is not found in the ho-
ly scriptures, so much as one sillab-
ble, of the bishoppe of Rome, so
that what interpretation of Chri-
stes Words so euer he wil stand to,
he myghte seme to lose his accion,
as thei say, what is the consequent
than? Christ woulde haue Peter to
be aboue Princes, as it aperith the
bishop of Rome woulde. Ergo he
woulde haue the bishop of Rome
to be so to. Why? because he is Pe-
ters successor? I say no more, but
I would he were. And then, in that
case, I doubt not but he should be
aboue al men, though he not in that
estate of worldly power (as out of
doubt he hath none such) yet in ad-
miration and reuerence of inward
vertue, & in that point, Christ wo-
ulde haue those that his be, to ex-
cel and be ring leaders euen aboue
Emperours: as those, vnto whom,
beinge his embassadours, he gaue
the keyes of the kingdome of heaue:
and among them, vnto Peter. whil-
ch in al their names, had spoken so
holysome confessiō, to ackuledge

Jesus, to be the sonne of the liuing God, which cōfessiō, like as flesh and bloude had not reueled, euen so was there no prerogatiue geuen vnto flesh & bloud in Peter, what soeuer was geuen, but to the chieffer part, whiche was the spirite, to the intent, that beinge endued the more plenteously with the grace of God, he should be the ring leader in vertue & myght of the word of G O D, and in the power of ruling affections. If we should so interpret Christes words, as if they ment some outward power in rule beryng, which al other folkes should acknowledge theim selues to be vnder, yea euen Princes to, albeit, the self same God, hath set them in the superiour rōme, so that nothing els coulde be alledged, how could that sentence of Christ stand together: The disciple is not greater then his master, namelye, if the disciple woulde not be content to be in subiection, as Christ was, but execute the supreme power hymself which his lord woulde neuer take vpon him.

Of true obedience. 110

James By
shop of the
Apostles.

In scriptures, there is no mencio
made of Peters supremaci, & Euse
bius in ecclesiastica historia, reports
teth, that Clemens in sexto li. dis
positionum, affirmed that Peter
John and Iames, after the ascensio
on of our sauiour, although he had
set them almost aboue al the Apo
stles, yet they toke not the glory of
supremacy vpon them, but that Ia
mes, which is called Iustus, was ord
ained the bishop of the apostles.
Notwithstandinge for the authori
ties sake of the, which haue not
misliked the word of supremaci, I
do not so muche refuse the worde
selfe, but I flee to the interpretati
on of the worde, that it may agree
with the ryghte proper meanyng
of the Gospell, expressed in Chris
tes dedes. Admit, that Peter were
chief, admit he had the supremaci
of Christ, what of that? Was a kyng
dom, lordship or preeminence ge
uen him with the supremacy? Be
cause he was bidden to confirme
his brethren in faith, was it geuen
him to beare rule ouer his brethren
ther

therefore? Christes humble estate
 knewe no suche kinde of speache,
 nor matter. For though Christe (as
 touching his godhead) was equall
 to the father, with whom he was
 in the beginnunge, and all thynges,
 which he created, spake or did, he
 was alwaies, together with the ho
 ly gost, the indiuisible Worker (one
 substaunce of thre persons in diuis
 nitie) although I saye, accordyng
 to this maiestie, he hath alwayes
 had all power, to subdue all thin
 ges vnto himself: he was a lyue, he
 is a lyue, and he shall lyue; he hath
 raigned, he raigneth, and he shall
 raigne GOD for euermore: yet for
 his excedyng mercye to wardes
 mankynde, he made himself of no
 reputation, takinge the forme of a
 seruaunt, being in apparell founde
 as a mā, and a veri opprobri, as the
 Prophet saith: to make it plaine &
 open, that those thynges, which
 were highly esteemed with men, as
 Empires, dominions, and high au
 thorities, beyng as it were stoppes
 and impedimētes to the attaining

Of true obedience.

medlig with
many offy-
res in arreth
a preacher.
Looketo
your selfe
the. 10. e.

what soul-
diours prea-
chers shal
be.

of eternal felicitie, are rather to be
cast away and contemned, than to
be greedily sought for, and ambici-
ously coueted, yea thei ar not to be
receiued, though thei offer them
selues, but vnder this cōdiciō, that
We receiue them, as matter offered
of God, to trauail in, for the exer-
cise of godlines sake, euery one in
his vocation, which the greater it
is, and the mo thinges it is tangled
withal, the harder it wil be to do it
so wel, as euery one would be glad
and fain to do, that faithfully cons-
tēdeth to come to the cōūtrei that
euer shal indure. So that we muste
vnderstand, that Christ ment neuee
a word of supremacye of worldye
administation, but he appointed
his souldiours, whom he furnished
to encounter as it were in the vaw-
ard, against the continual fraudes,
perpetual batail and warres of the
world, the fleshe and the deuil, to
be forwarrest, and as it wer the ens
signe beaouts, in the very formost
rank, whom he knew to be of bet-
ter courage in fayth, to breake the
more

more dangerous raye of the enemies, because they were not tangled nor letted with any charge of worldly matters, and might by their example of constancy, encourage, allure, & prouoke other of the weaker sorte, to become souldiours of that band also. In whiche kinde of warfare, though Christ makinge choise of his own, gaue the vpper most standynge to Peter, it was no maruel: seying he had so armed hi, that he knew before hand, though he would geue back from the enemye, perhappes for a time, yet he would not geue it ouer so. but to it again stoutly, and fighte like a tall fellow for the defence of the truth. Ha, was Peter the chiefe than? No man saith nay. For he confessed Christ to be the verye sonne of the liuing god firste. And Peter was of as constaunt and stedfast mynde in defending of the same truthe at all times, as any man was. He was the first after Christ, that taught the Jewes & in the assemble of the Apostles, when one shoulde needs
speke

Of true obed ience.

speake in al their names, Peter s^o
 tyme as the matter requyred, was
 chiefe in the tale tell ynge. There-
 fore I wil not say naie to the argu-
 ment, which thei cal: Argumentum
 a coniugatis, but that saint Peter,
 being by so manie waies and rea-
 sons, the first, might also be thou-
 ght to be chief amōg the apostles.
 For like as a wisemā hath wisdō,
 in that he is a wisemā, so hath the
 chief man the chief place, or supre-
 macie. What than? He that is chief
 of al the phisiciāns, hath not he al-
 so the supremacie among phisici-
 anes? For why shoulde he not? As
 mong Painters also, if there were
 any in these dayes, as conninge as
 Appelles or Parrhasius was, and
 wer called therfor the head pain-
 ter, wold we not saye, that he had
 the supremacie amonge painters?
 yes doutles. In vniuersities again,
 if it were agreed by all mens con-
 sentes, that Lutetia of Parise, as
 being a vniuersiti most plenteous-
 lie furnished and occupied wyth
 great learned men, shuld be called
 the

Of true obedience. fo. xlv.

the head vniuersiti of the world,
might not the name of supremacie
be tit for it, being chiefe amonge
other vniuersities? But let vs come
nerer to the matter. If a man whā
he had set one man to gouerne the
hole household, wherin in as muche
as he had a great sort of yong mē,
whom he wold faine haue taught
and instructed in good artes, and
wold prouide many scolemasters:
and amonge other, ther were one
man excellentli wel learned aboue
the rest, whom as a notable man as
mong other, he wold cal the chief
of al the scolemasters that he had
gotten, and to whose instructiō he
wolde cōmit those that he setteth
most by: hathe not he, seinge he is
chiefe schole mayster, the suprema-
cie? yes, for the chiefe persone
cannot chose, but haue the chiefe
rule in anye matter. For these two
words, primus, which is first, prin-
cipal, or chief, and primatus, whi-
che is chiefe rule, preeminence, &
is here rightlye englished, suprema-
cie, or Coniugata, that is to, sai:
lyn

Of true di obence.

linked together, the one depending
of the other, not onli in spech, but
also in mater, neuertheless this ques
tion may be asked, he, of whom I
spake, the chief scolemaster in this
household, if ther shuld fal any cō
trouerfi, touchig maners or order,
whether of their autorities should
be esteemed aboue other, his, vnto
whō the household was cōmitted,
or his, that is called to instruct the
youth? He that is called the chief,
as I said, and therefore he hath the
supremaci. who doubteth, but his
iowme is the greater, that hath the
charge of the householde? why so?
For it standeth most with reason,
because order is sōetime chaūged
by relacion: and that which in one
relacion is supreme and chiefe, in
an other or in a contrarie relation,
hath sometime an inferiour place,
& oftētimes the lowest place of al.
And so god the sōne, is equal with
the father after his diuinitie, but he
is lesse thē the father, after his hu
manity. Also god the sōne, in that
he is god, is in the beginninge, and
is the beginning it selfe: but in that
the

He is the sonne of god, he is the second person in nōber: albe it withoutal consideration of time, he is without beginning as god the father is. But to fet exāples out of inferiour maters: Do we not see al one man vse dyuerse offices at home, like Arithmetical figures, now to occupi the chief & first rōume, thā the secōd, afterwarde the third, & sometyme a lower rōume, as the cause wherein he is occupied, and place, wher cōpani meteth, do require? Do we not se hī that sitteth highest among iudges, & for that cause is called the chet iudge, whē he is required to be presēt in extraordinary iudgements (as it is often sene) placed after others in the. iiii. or. iiii. rōume? But in diuine offices I prai you, how great a supremaci, as I mai so cal it, hath the chaplen ouer his master, whyle he is in diuine ministratiō. And yet whē he is out of the place, & cast of his gear, he leaueth his supremaci behinde him. And it is no maruel, for in this case nō mater standeth so, w^{ch} who so mindeth to retain the name of the chiefe

Of true obedience.

chiefe person & chiefe offyce still
must not swarue from the thyng,
Wherunto the name was applyed
and setto. Therefore to retourn vns
to exampl'es. Admit ther wer a fa-
mous chiefe Phisician, that is to
say: Were as conning in phisicke as
any man, and so because the mater
so requireth it, he kepeth styll his
preeminence. yea Sir, but while he
medleth with phisicke: But for as
much as there is an other maner of
office in the administration of the
common weale, let him be content
also with his seconde forme, and
strue not to beare rule ouer other,
because he is the chiefe phisician:
neither let him take autoritie vpon
him to be a commañder of the rest
of the phisicians, which is not gea-
uen him in his preeminēce, not be-
cause he could not geue it hym,
Whiche so preferred hym, but be-
cause it was not hys pleasure to
geue it hym. for it was no reason
whi he should: or els (which is the
forest thinge to speake of al) why
he dyd not, Mary Sir, because he
made

made him not absolutelie chiefe,
 but he called him the chief phisic-
 ian. Admit also a curious cunning
 painter, to be the chiefe paynter,
 let him strue also to continue styll
 in his chiefe paintourship, least an
 other passe him in conning, and so
 haue the name of the chiefe pains-
 tout from him, because he is more
 worthy then he. Let the vniuersi-
 tie of Parrise reioyce, not so much
 of the honoure of the name, as to
 studi to make it good, that is attri-
 buted by the name. Finalli, let this
 schole master, whiche is called to
 teache children, because the good
 man of the house thought not the
 persone of the manne, but the ver-
 tue hidden vnder the person, Wors-
 thy the honour of chiefe schoole
 mayster, remember and remember
 againe, that he is not honored but
 burthened wyth that name, & let
 him study rather accordinge to the
 intent of the name, to shewe hym
 selfe chiefe in the office of teach-
 ing, than to abuse the vaine title of
 a name, & as though he were chief
 ab

Of true obedience.

absolutely without condicion, yet neglecting his office, and so losing his supremacie, to contende and strue about the name and terme of it, with them, that as beinge set in authoriti to gouerne the household, haue the true and absolute supremacie in dede: and to mingle gods matters, and the worldes matters together, so that he may ouercome by right or by wrong, and haue it as him lusteth: as for hys function & office, he taketh no more thought for, but is holy bent in that, as it appereth now for a great while, that the bishoppes of Rome haue done, which not regardinge those things, that were added vnto Peters supremacie, & accomplishing the name of supremacie being annexed vnto some certayne poyntes of offyce, as they accomplishe al things, thei haue propounded the bare name vnto the worlde, that thei might be taken for chief, yea, and chiefer then the chiefe: not remembring in the meantime, how in al other matters, thei are inferiorious

seriours to the lowest that is. Here
 I dooe not compare, the faultes of
 men with the condiciō of the cau-
 se, wherein I might haue very large
 matter to speake: I knowe thei are
 not alwaies good men, that beate
 the swinge, and yet the naughtines
 of the man doth not hinder his au-
 thoritie: I know this also, that we
 haue al sinned, and nede the grace
 of GOD. But as concerning, that
 which is annexed vnto the cause, cā
 not be kept in silence, least any mā
 cast this sayng of Paul in my dish
 that, in the sam I preach to others
 I my selfe be found to blame. For
 how great lacke I finde in my selfe
 in myne owne office dooing, myne
 own cōscience knoweth. But who
 is it that shalbe founde a faithfull
 steward? as Paull saith, who also
 in the same place speaketh further
 Iudge not before the tyme come,
 Therefore will not I wade in this
 matter, any broder nor further, thā
 cause requireth, that is, as modest-
 ly as I can with the truth, to refell
 him, that calleth himself chiefe vn-
 der

Of true obedience.

truli, & to wish him thys at least, if
no thing els, that he mai be cheif in
those titles wherin he ought to be
chief, that he myght worthily be
called the cheif, and wherin Peter
was, bi whom he claimeth the su-
premacy to himself, as by successi-
on. Wherfore let him now excell o-
thers, in confessyng Christ, and let
him so far be worthelye taken for
chiefe amonge al men, euen by the
lawe of God: whiche if Boniface
had perceiued, he neded not to ha-
ue gottē that, by priuilege of Pho-
cas Themperour, as it had bene by
beggyng, which by the assistaunce
of gods grace. he might haue won
to himself, by himselfe. Moreouer
let the bishop of Rome be chiefe
in teaching and preaching Christe
and so longe let hym haue the su-
premacy of that kynde of office.

But what a foly werit, whā many
are running in a race that som one
should winne bi his ambitious im-
portunitie much fauour of the lo-
kers on, wher he being appointed
in deede to runne amonge others,
When

Of true obedience. fol. xlii.

When he is now either made lame
throughe his owne fault, or others
wise vnmeete to run: yet it shalbe
reported, that he ouer run them al,
and came firste of al to the pricke,
wher as, sauing that he cam out in
apparel made to run withal, he sit
teth him downe among the lokers
on, and shapeth idle a cote, as for
any other consideration of his re-
questes, he allegeth none, but that
he was borne and bred of them (on
gods name) wher in times past, wer
the best runners, and wer therefore
called the chiefe. A goodly reason
forsooth, and worthe of him, that
is ioyous of vaine and false titles,
and contenteth himself, to be flat-
tered, aboue measure: But like as
a sure frinde, if he had any, wolde
not onely wishe him a better mind
but also would turne him, if he mi-
ghte by ryghte admonition, from
that folish desire of priuilege, and
tel him, what a very folye it is for
a man, to haue a mynde to bee cal-
led & named that in wordes, whi-
che he is not in very deede: euen so

Of true obedience.

Wold I also wish vnto the bishops of Rome, whom it is manifest, haue bene in lyke sort affected (I wil not ouer shote mi wordes) and yet still at this present (as I heare) surceaſſe not their old cancred mind that thei were councelled of some bodye, not to contend to be called supremes, as long as thei ar stil poſſible: But if ther delight were to be so called, thei shold se by what thinges that title was gotten, & by what thinges, it was properly attributed. For like as in a wel ordred citie, those that ar chief in riches, ar not therfor chief in authoritie: euē so in Christes church, thei are not put in authorite aboue other, that excede other in Pōpe, lordly estate and riches. And therefore if the supremacy of the church of Rome in times past, with great cōsent of the world, stooode in the office of preaching Gods word, if in the cure and charge of aduauncinge of Christes name, if in prompt valeauntnes of mynde, to defend the truth, and to kepe the faith of Christ from here:

no, he brn-
geth in here
ties, and so
do you with
your peſſy-
lent masses
& such other.

ties, as it is most plain that in those daies it did, when the bishops of Rome, yea, almost none, but they, at the first beginning of the spring of the church, were diligent to heal the furor of tyrants raging against christen people: I wene there is neuer a christen prince in the world at this day, but if he sawe the b. of Rome, contend about that supremacy faithfulli. that thei might godli & zelously passe al other bishops, (that the church of Christ, whersoever it is scatred, hath) in godlines in faith, & religious deuotion, and wold strue to go so far befor, that in this race thei myght be worthily called the first, if the Princes, I saye, myghte se this in theim, they woulde with good will, call them by those true names, that thei saw with their eyes, and hym that thei soied to be fyrste, thei woulde call chief, in that matche game: and in that kynd of supremacy, thei wold reuence him with due honor, accordinge to hys verue: And wyth

Of true obediēce.

this opinion, it seemeth our elders
were induced (which opinion also
dured vnto our time) that thei wo-
ulde geue the bishoppes of Rome
wages, for their paines, which cal-
led them selues the seruantes of
Gods seruantes, not onely in na-
me, as thei do nowe, but matter in
dede in those dayes, How be it the
name of a seruānt, signifieth a ser-
uice. For a seruant commaūdeth
not his labours to be set out, but he
setteth them a sale, as it were in an
open place, to prouoke some body
to hyre him, wherin not withstan-
ding, some make suche a shewe of
their labours, in commēding their
diligence and fidelitie, and make
them so salekene, that they cause

Take how bi
pocricie can
begyle men
of simple
wyttes.

many to be desirous of them, and
bring them in that mind, that, whe-
their busines myght both better &
more spedelye bee dispatched at
home, yet thei thynk, nothing can
be comelye or well done wythout
their counsaile.

And forasmuch as we se that dai-
ly chaunce in sondry kinds of craf-
tes

tes men, & in eueri trifelyng mater,
 it is no meruel, though it be so i re-
 ligion, wher in al men wish, that all
 thinges were ordred, accordyng to
 the most perfite example, wherein
 for al that, many mē partly distrust
 their owne Wittes, partly vse cor-
 rupte Wyttes, in that they este-
 straunge ware, more then domesti-
 call stufte, no man ought I saye, to
 thinke it anye maruell, though the
 glorious name of the church of Ro-
 me, beyng at that tyme famous in
 excellent vertue, drawyng and al-
 luring almost all the partes of the
 world, into admiratiō of it (for ver-
 tues sake, whych is the most sure
 bonde) knitte al men to it, and cau-
 sed that Church, whom al menne
 myghte se so notablie vertuous, to
 bee reuerenced, as the chiefe and
 principal church among other, & d
 godly men beautified it also with
 those names, which the romish bi-
 shops make boast of to the world,
 as though thei were set fourth by
 oracle from God, to defende the
 supremacie Withal, not the supres-

Of true obedience.

maie of vertue, but the supremacie of power, and that an earthly, an externe and a fleshely power, suche a one as Christ neuer exercised, nor committed it at any tyme to anye manne to exercise, as farre as we maye gather oute of the holy Scriptures, where out notwithstandyng, seynge some men haue picked out some thynges, wherewith thei woulde confirme it to be comaunded and ordained of Christ wherunto the people and the Princes, woulde euen of their owne voluntary will, because of the greates vertue, wherewith thei wer allured, as it had ben men drawne vp with an Adamounde stone, woulde haue graunted them, that is, that thei woulde not onely honoure and reuerence that Church of Rome, and the bisshoppe thereof, but also aduance them with those titles: Whiche godly affection, is wonte to deuiſe and vtter, wherein good men do sometime erre, yet foras muche, as because many me haue set furth many boke touching this mater, &
bi

By reason of mutual conflict of men
reasonyng with it and against it, it
is more than manifest, that those
places of the holye Scripture, are
wrested from their true and proper
meaninge, to defende that autho-
ritie: I thought it not mete, to doo
that is done alredy, and in making
reherfall of them, to make menne
thinke I hadde geuen them a pigge
of another mannes sowe: where in
the meane space, least I should see-
me to cast awaye all mens writin-
ges, I doo not so muche contende
aboute the Supremacye, so they
racke it oute no further, than it ap-
peareth to be mente from the be-
ginninge.

But this I vtterly deny, that God
ordained the bishoppe of Rome,
to be the cheife, as touchinge anye
absolute worldly power: of this is
the question, in this point the ho-
le cause consisteth.

In this matter I wene I haue made
it playne inough, that Christes de-
des stande on oure syde, and that
the

Of true obedience.

the name of supremacye vsurped of out elders, maketh nothyng against vs: and that the title hauing a right interpretacion ioyned vnto the power which the bishoppe of Rome claimeth now him self, maketh nothing for his purpose. And more ouer, that the prerogatiues, which god gaue vnto Peter, crouning his owne giftes in him, helpe the bishoppe of Romes cause nothing at all: whiche prerogatiues were not geuen vnto flesh & bloud, but to be a testimonye of that excellent profession of his faith: and such wold to god (whose liberall goodnesse dothe neuer waste) he wold geue yet ityll vnto these byshops of Rome, if they folowed the example of Peters faith.

But if the byshops of Rome go about to kepe in state stil, and hold vp the decaied partes of their power (whose building was naught, and therefore hath wryed on the one side longe ago) with proppes and staies, deuised by mans brain, rather then to let it shrink down

Of true obedience. fo. lii.
to that state, that the truthe were
hable to defend & beare out: well,
beware least they catche a sorer
fall, I wil gesse no sorer a thyng.
Only let them consider that at the
length truth hath the victorie
in al maters, & that the light of the
Gospell, is now come in place of
darknes: and that the light repto-
ueth the things that ar not allow-
able. Al men se what these words
of the gospel meane: Thou art Pe-
ter, and vpon this rocke wil I build
my Church. Men perceau the mis-
steries, both of Christes thre times
asking of Peter, of Peters thryse
denieng, and of the paying of tri-
bute money for him. It is vndersta-
den at this present, what it is to be
the chief of thapostles: and what
it is to fede the shepe, whom god
geueth charge of: this gear almost
euery body hath in their mouthes:
yea, some crye out that they haue
bene iugled withal and deceaued.
And (as their nature and disposi-
ciō is) some speake lesse and more
temperateli then some, and some
ther

The lyghte
of the gos-
pel came in
when the b.
of rom was
drinen out,
matt. 16.

Of truee d̄t obence.

there be also whiche perceauinge
they haue bene so longe falselye
begiled, as much as they canne, re-
fraine and saie neuer a worde for
shame. wel, al sortes of people are
agreed vpon this point, With most
stedfast consent, learned and vns-
learned, both menne and women,
that no maner persone borne and
brought vp in Englād, hath ought
to do with Rome. Al maner of peo-
ple receauing and embracing the
truth, do with one whole consent,
acknowledge, honour and reuerence
the kyng for the supreme head of
the church vpon earth

Then as
many as re-
ceiue the
truth, haue
nothinge to
do with the
h. of Rome,

They bydde the byshoppe of
Rome fare well, whose labour,
howe so euer it hath bene recea-
ued in times past, euen so now as
vnprofytable & discommodious,
they haue no more deuocion to it,
as a thinge wherein a man should
haue no deuocyon, but to toun-
suche a chapleine out of the doores
(wyl he, nyl he) as beyng hyred or
prayed to mynister diuine service,
hath not shewed him selfe faith-
full

full and diligent in his office, vnto them that he shold haue looked to haue receiued his wages of, for his paines takē. For a man had rather haue a faithfull seruaunt to minister in dede, in whose name the true token of doing (which is the right vse of calling) maie appeare: than in steade of a seruaunt to haue one that taketh vpon him, to be lorde of lordes in his doinges, though in the mean space he calleth himself Seruaunt of Seruautes.

And yet all menne for Christian charities sake. praie for hym, and wishe him well, amonge whome I am one speciallie: that Paule, that nowe is, maie so excell the rest of his predecessours in Sainte Pauls giftes, that like as S. Paul hath comprehended al the misteries of our religion in one onlie epistle to the Romaines: so this Paule mai nowe write from Rome, to them that be vnder his obedience, suche thynges as tende to the true glorie of CHRISTE, and cōcern the aduancement of fayth, rather than
suche

Of true obedience.

suche ware, as hath crept into the world, these yeares past, frō these hygh courtes of recorde and store houses. To be short, god send him good life, & wel to fare in the lord.

But I wil returne to my purpose: that is, that I might moue al mē to obedience, which only in the commaundements of God, & for gods sake, maketh vs happy & blessed.

Gods word
pure.

Then truth
maketh not
men heret-
icks, but
keperth them
from heresie.

And the cōmaudemēt of god is cleare, & lighten oure eyes, that we stumble not in darkenesse. Thei are righteous, they are honest, they are also not onli profitable alwaies to the life both of soule & bodie, but also necessarie, & not sore or hard to be obserued. For thei haue a respect vnto the yoke, that they detain and kepe still in laboure, yea but with a sweteness, they are a burthen, but yet a light one. For it cometh to passe by the grace of god, whiche is made by Iesus Christe, that thynges impossible vnto the fleshe, are accompyshed by the spirite with chearefulness by loue that is proued in our hartes by the holye

Of true obedience. fol. liii. :

holy ghost, which is geuen vs, and
seing we are now renewed in the
spitite of our myndes, and become
spiritual, we may say with S. Paul:
we are hable to do al things in him
that strēgtheneth vs, that is to sai;
Christ. There is no cause than, to
make vs afrayde of the waightye
importaunce of the thing, whyche
thorowe the benefit of Christe by
meanes of his most precious & glo
rious death, is made most easie, to
them which acknowledging their
weaknes of flesh, commyt the sel
ues wholie to gods trust thorow o
bedience, wyth a sure confidence
in God. Let vs therefore make vs
redie to obey god in his precepts,
which, as they be not hard, so thei
are not manie in nomber. He that
loueth hys brother (saith Paule)
hathe fulfilled the lawe. What can
be spoken more brieflie? or knit vp
in lesse roume? And because thys
word (loue) hath an interpretatio,
we must nedes afore al thinges, fo
low that interpretacion, whiche is
set forth in scriptures, by him that
made

Of true obedience:
made the law and published it.

Let vs the folow the order that
god hath prescribed, and not go a-
bout with our interpretaciō, to cō-
founde and peruerthe the members
of his bodie the church, whych he
hath set in order, and dysposed in
particulars, accordingly: that in the
churche one should teache, and an-
other beare rule, which is attribu-
ted vnto princes: yea, & forsakinge
and neglecting those thinges whi-
che either mens wisdom or subtil
braine hath inuented, let vs folow
the truth it selfe: let vs obey it: let
vs do after it, which onely maketh
true obedience.

And here I could haue made an
end of my tale, had not some fol-
kes foolish wordes bene, that had
almost pulled me down bakward,
and enforced me to tender accōpte
of my selfe, what caused me to be
so hardie as to write one word cō-
cerninge any maner of obedience,
namely true obedience, seing I ne-
uertheles enterprising to teach o-
bedience, disclose mine owne dis-
obedis

obedience, and geue the onset aga
inſte his power and authoritie, for
whoſe defence, I was called once
to be a patrone, & bounden by my
oth to defend & maintaine his autho
ritie to my poſſible power: wher is
the keeping of othes become, ſaye
thei? wher is fidelitie? what may a
man beleue now a daies? whō may
a man truſt? For he was made a bi
ſhop, and by the priuiledge of the
biſhop of Rome admitted in, into
the order of biſhops, and consecra
ted by hys commaundement, and
ſworne vpon the Euangelistes, to
defend the rightes of the Church
of Rome: al which thinges, he wil
lingly and with al his heart obciēd
and promiſed to perſourme. Loo,
(ſay thei) euen the very ſelfe ſame
man, to the moſt horrible example
of breach of his fideliti, forgetting
the ſolomne oth he made, or if not
throghe forgetfulnes, yet (which is
the worſſe of the two) hauing con
temned & defied his oth and fides
litie, he profeſſed himſelfe an opē
enemy of the church of Rome and

Of true obedience.

to shote his most poisoned shafte
the more surely against it, he boroweth
a peace of artelari (as it were)
of obediēce, & thiketh he lieth close
felye in couert, as though his sides
were overhilled, when for al that,
he lyeth open & naked to al mens
sightes, both like a fole & a naughtie
man. Suche men as will talke on
this sort, I am afraied, and in great
doubt, howe I shal satisfie them:
for thei will aledge perhappes (to
amende the matter withall) a cer-
taine preiudice of soule, I wot not
what, wherewith their mynd beyng
blowne ful, thei wil spue out that,
that I shall speake, euen as it were
a vessel beinge top ful of water, that
receiueth no more liquour, whan it
is powred vpon. But thei that shal
hear these mens talke, and than on
the other side wil indifferētly read
my sainge, wyth an emtie and free
minde, and not alrede brinke full: I
doubte not but I shall shewe vnto
them and perswade them so, that
their words, as weightie as menne
thinke them (indeede thei accuse of
per

perjury & flaunder) condemne the
 selues for false reporters, that spe
 ke them: & that thei ought no mo
 re to moue me, against whom they
 be reported, than the bombling so
 und of an olde barrel (as thei saye)
 For in othes or promises, the form
 ought not so much to be respected
 as the matter. But let a manne say,
 I wear, or promise as faithfull ye as
 he ca, that thing that he ought not
 to do, nor perfourme, the promyse
 shal not be aboue the nature of the
 matter it self: nether shal the four
 me in these cases, chaunge the con
 dicion of the matter, but the faith
 fully made othe, if it be starke nau
 ght, or not good, is better broken,
 then vnder pretence of the oth, as
 though it wer the bond of wicked
 nes, it shoulde be perfourmed and
 kept: onles we must be perswaded,
 that constancie is commendable in
 naughtie and peruers matters: and
 that it is a greater faute to turne a
 gaine in the midde waye, than styl
 to runne alwaies naughtie.

And for the more cleare demonstra

unlawfull
 othes not to
 be kept.
 how should
 foolish or
 unlawfull
 othes be
 bounden to
 be kept whē
 suche othes
 are not.

Of true obedience.
cion of this matter, I takethis to be
the most fitte ensample.

A certaine married man, When he
thought by moost iust likelihodes,
that his first wife had bene vndou-
redly dead, as a man that had bene
fre from Mariage, by the authori-
tie of the church, toke another wo-
man (Which was a faire damoisel,
& thought to be a mayde) to wife,
by consent of hir parentes: by who
after thei had dwelt a fewe yeares
together, and he had children by
her: Lo, his former wife vnlooked
for, came againe, as it were peeping
behind the post, wel, she requireth
to haue hir husbände againe, that
had done euil in mariynge another
Woman. Then the mā being astoy-
ned at that, as a matter almoost in-
credible, and driuen at the firste, to
denye hir to bee his wife. Than to
aske what tokens she cold tel him,
and last of al, because he was won-
derous loth, to bee diuorced from
her that he had married the latter,
to make as long delaies as he cold,
and at lengthe to call hir vnto the
lawe,

lawe, and therto make al the shift
he coulde, to defende his seconde
Wifes cause.

But when he was caste, he gaue
place to the truthe, and taketh his
first Wife to him again, by the iudg-
ement of the Church. In this case
nowe, if the Woman that he married
last, be instly putt from him, or (for
sorowe and heuines, she speaking
neuer a word) hir parentes or frin-
des would cry out: Out vpon mens
maners? out vpon it, what a world
is this? And after this sort, woulde
make suche a like wonderment, as
these men seme to vse against me:
thou helhound, thou wicked coue-
nant breaker, Dooost thou forsake
and cast of this Woman nowe, vnto
Whom thou madest once so faith-
full a promise, in the open face of
the church, when God himselfe,
was a present witnes? Hast thou
forgotten the wordes, which thou
spakest in the temple, the minister
of God rehersyng them vnto the
in the presence of so mani people,

i.iii this wo

Of true obedience.

Woman that thou hast now shamefully cast vp, being present, and making couenaunt & promise to the in like sort againe? Diddest not thou once desire vs for her, and madest muche intreatie to haue her to thy Wife, and promisedest vs vpon thy oth, that thou wouldest vse her as the good wyfe of thi house for euer, and neuer to forsake her durig thy life? Art not thou ashamed, seeing thou hast such children by her, to cast her of now, as though she were an whore? & now when thou leauest her, to take her parte, that caused the to be deuorced frō her? wheris the keping of othes becōe? wheris fidelitie? What may a man beleue now a daies? Whom maye a man trust? The husband forsaketh the Wife, which maner of communication as it may be borne withal in the womā's heuines, both for the great grieve of her present calamitie. and because she is the weaker vessell: Euen so, when it is spoken of other mennes mouthes, whiche woulde haue folkes to thinke, they speake

speake pythylie, it woulde make
 men thinke, thei were starke fooles
 and in open company, euery bodye
 would laughe at them, and in triall
 of lawe, no man could abide them.
 But after a certaine space, if a man
 would answer the womā, and say:
 woman you do not well, to accuse
 him, that you want now to be your
 husbād & defēder. For what fault
 find you now in him? For as longe
 as the farther wife helde her away
 he loned you, he honored you, he v
 sed you as his wife, yea so muche
 that when the first wife cam again
 whom he thought had bene dead,
 he was not rashe in geuīg credence
 vnto her, nor sodenly assented vnto
 her, he cold do no more for your
 sake than he did. If he had fallē to
 whores, and so forsaken you, your
 quarel had bene somwhat.

But now, what casle you him in
 the teth with faith breaking? Whic
 ch to kepe his faith, departed from
 you, & kept him to that other wife,
 that he had lausfully married befor.
 Whi do you complain stil? the wo

Of true obedience.

man(I wene) would geue ouer: In dede she had no cause to cōplaine if she had not ben a maiden, as she was taken for, but an euyl disposed woman, and hadd occasioned this mans first wife, to be sent into some farre ilōdes, to haue this man to her husbāde in the mean tyme, and caused the first mariage to bee broken: whether shuld be thought to be more in the fault, this manne that married as he thought, rightly were in no fault, and the subtil woman were in the greatest faulte, as one that dellyted to haue another womans husband.

And if a manne woulde consider this gere, shall he not se, as it were in a glasse, the verye image of that husbāde in me? For in dede I, seing I beleued, that no such truth of Obedience had bene, or if it had ben soughte for, I woulde neuer haue founde it, I coupled my selfe in second couenaunt, and therto plighted my troth, with whō I thought I had lausfully dwelt, and kept lawfull company withal: but when the truth

truth came, which is euery mannes
 first wyfe, married to him in baptis-
 me, which will requite the first pro-
 mise, at al mens handes, to hir I ap-
 plied, to her I cleaued, and from
 my second knotte, as of none effect
 by the iudgement of my church, I
 departed. And shal any man think
 it indifferente, that I shalbe called
 a lier, because I obey the truth? be-
 cause I serue God, in obeiyng my
 Prince, that I shalbe reported to
 be a contemner of the Sacramētes,
 or an oth breaker? And that, that is
 fōdly laid to the hufbādes charge
 after he is diuorced, because he per-
 fourmed not hys promise, that he
 ought not to haue made: shal that
 in this cause be greuously and ear-
 nestly trumped in my way, because
 I am by moste graue iudgement of
 the truth, diuorced from the chur-
 che of Rome, whyche it was not
 lawfull for me to keepe styll. and
 am compelled to take my VVye
 (Truth) to me, when she commeth
 againe, at length, pepyng behinde
 the sciene, and so cleaue constant-
 ly

And Gods
 married pree-
 ties go from
 their second
 knot, and fo-
 low the iud-
 gement of
 gods worde,
 whereby hys
 church is go-
 uerned which
 saith it is a no-
 de fornicaty-
 on, let every
 man haue
 hys wyfe.

Of true obedience.

ly vnto her. If he could teache me,
that she is not the truthe, whom I
haue receaued for my wyfe, clay-
ming againe my first promysse (as
he shal neuer do it) let him call me
by what names he wyll. But if he
wil let that passe, and make ado a-
bout the othe, it is to be feared, lest
all men wil beginne to abhorre the
subtilty, which is grounded in mas-
kinge of othes, against the truthe.
Therfore take awaye the othe fro
the cause, for the othe ought to be
a seruaunt of truth, & cannot, nor
oughte to be preiudiciall vnto the
truth. He that by his othe promys-
seth vnlawfull thynges, dothe not
ryghte. But he that maketh an vn-
lawfull othe, and goeth on styll to
put it in executiō, thrusteth doune
him selfe deeper and deeper, from
whace he can neuer eskape, except
he come out erseward.

Wherefore it were to greate an
absurditie, that a man shoulde be
acōpted to do a notorious crime,
and to dishonest and shame hym
selfe, in that point, Wherin he go-
eth

whether he
call you or
not call you,
he maye call
you some
what, yf he
call you pas-
sion, traitour
heretick, blud-
sucker, or ti-
rant, he mo-
ueth you not

methinketh
you shoulde
be ashamed
to speake a-
gainst pre-
stiges marriage
if this reason
be true, as it
is in deede
that ye make
here.

Of true obedience. fo. lx.
eth about to do better. And accord-
ding to this consideration, it is de-
creed, that not so muche as by the
Ciuiellawes, a man is bounden to
perfourme vnhonest or vnlawfull
promises, least it might be thought
that those lawes doo rather com-
mend perseueraunce in crimes, the
repentaunce. And in the Ecclesia-
stical decrees, it is also established
that no man is bounden to pforme
an vnlawfull othe, seinge: an othe
can not binde a man to wickednes.
This onely remaineth, that when
these men, which accuse me of pe-
iurie, are driue backe, that they can
lay no more periurie to my charge,
they will go about, to burthen me
with vnaduised temeritie, for pro-
mising by myne othe, that was not
lawfull for me to perfourme. Well
Sir, but I thoughte it hadde hene
lawful, and not I alone, but wyth
the iudgement of manye men. For
the word of truth, lyeng than buri-
ed a long season, was thoughte to
be no let. But now when she is coe
home againe, and hath confirmed
her

Then a man
maye make
an vnadui-
sed bowe af-
ter, xxi. yers
being vnter-
ned, seynge
you a myis-
cheuous
wel learned
man made
an vnadui-
sed othe of
your age.

Of true obedience.

The bishop
of some reig
ning, the
truth lay bu
ried.

No more
wede preles
to be afraid
of their mari
age. Seynge
truth is on
their syde
though the
biyrt & you
be against it.

her selfe vnto me, by so many pro
nes, that it is euen she, why shulde
I not embrace my own true wyfe,
euen dame Truthe her selfe, vnto
whom I plighted my troth, and in
the accōplishing of the same, there
is no offence, much lesse any noto
rious cryme. Well, there is no cause
why I shoulde be afraid of other
folkes euell reportes, as long as I do
my deuyte to her alone: and accord
ing to her minde obey my prince,
the Supreme heed in earth, of the
churche of England, & than do my
endeuour to accōplyshe the other
partes of true obedience, which be
long properlly to a christē man: so as
whē I haue passed ouer the pilgri
mage of this life in obedience and
truth, I may obtain eternal life, the
authour & geuer whereof, is Iesus
Christ. who to draw al vnto the fa
ther, obeying the father in al thiges,
suffred death for our saluation, &
both in word & dede taught obedi
ence, which for as much as it is full
of truth, shal at length promote al
that faithfulli lik vnto it, to the ve
ry truth selfe which is god, blese
d for euermore. Amen.

THE TRANSLAT OVR
best sones to the Chris-
sten Reader.

Understand by this proude
prelates liuelie similitude,
good Reader, that in some
notable pointes, hys tethe
wold not suffer histong to lie, al-
though he wold neuer so fain, and
thoughe he vse it neuer so muche.
He saith, that his first wife Truth,
whom he married in baptisme, was
craftelie driuen away into farre I-
landes, by the tirannie of the By-
shop and church of Rome, (that
ertande pockie proude whoore of
Babilon) because she wold marrie
him to her selfe, and make him be-
leue his furst wife were dead. Ther
by note, that the furst craftie sub-
tel pranke of the whorish church
of Rome, is to banish Truth (gods
testament) out of the coutrie, or els
she might plaie the sigle womã stil,
for an husband, she could haue to
plight her faith & troth, as the kinges
& quenes, princes & prelates of
the earth haue done, being dröken
with the cup of her abominacion.

And

To the Reader.

And in like sorte, the truthe of the
gospel (which neuerthelesse is the
power of God to saue all that be-
leue) because it is an open enemy of
romish religiō must nedes be bani-
shed now out of englād, or els this
mincing madame, the Antichristen
Babilonical Whore of rome is like
to haue but a few to daunce at her
wedding in England, although to
many, namely of .iiij. sortes of peo-
ple, that is, either of such as offēde
of ignoraunce; whose hartes, I be-
seche God lighten with the know-
ledge and company of the truthe:
or of those, that geue place and
make low courtesie to the deuyl,
for paltring worldly gayne, or are
vnwillinglie present at the pestilēt
masse, and other superstitious po-
pishe seruice, for feare of bodelye
harne, or losse of worldly substa-
unce. (God forgeue them, & turne
their hartes) or els, of those that are
obstinate papistes, the children of
perditio, vnto whom the glorious
Gospell of goddes kyngdome, for
their infidelitie, excessiue pryde,
filthye

To the Reader.

filthy careles life, vnsaciabie con-
uetousnes, and blasphemy egainst
the holie gost, is hidden, & except
they spedelie repēt in time, the de-
uil shal daunce at their dirige, and
they them selues also daūce in the
burning fire of hell euerlastinglye
for their labour. Secondlie, marke
in this similitude, that lyke as men
most cōmonlie are enamored with
the gorgeous gaye sightes of out-
ward galaūt gear, more then wyth
inward vertue, so this gentleman.
seing the Babilonical bawdy Ro-
myshe church and religion, pain-
ted and trimmed (lyke a mynnion
mincinge mystres Clare wyth her
maide Madge Mare) in her costlye
copes, vaine vestements, gold, pear-
le, lordships, landes, goodes, and
great traines, laughing vpon hym
so nicelie, and geuing him so high
honour & dignitie for a token: that
was a wife for his owne tooth, her
heloued, with her he kept compa-
nie, bi her he had children, a house
euen ful, But when his firste wyfe.
olde plainer russet cote lone of the
coun-

To the Reader.

cōttrie, good wife truth, commeth
creeping home to my lordes cōsci-
ence, offering her selfe gently vnto
him, and requiringe hys continuall
companie, according to his promise
in baptisme, & telling hym that he
did naught in martieng him self to
that vile painted lecherous whore,
Rose of Rome, than my lord start-
eth, than he maruaileth, than he
frowneth, than he stampeth, & sta-
reth, and sweareth bi the ten bones
and the element ouer him, that she
lieth like a false quean, she is none
of hys, nor he neuer knewe her, as
vaint (saith he to Truth) thou ma-
plefaced daggetayle drabbe. The
babbling bethlem beast is sure some
rūnagate beggerlie drabbe, and by
like an hereticke, set on by some of
my back frends, to chafe me, or to
get a bribe. I haue an honest catho-
licke gētle womā, named the chur-
che of Rome to my wife. By Gods
passion if it wer not more for feare
of the king then of God, I wold set
fire on that hereticke scold Truth.
Wel, no faire speche coulde serue,

To the Reader,

no tokens of mariage in Baptisme
betwene hir and him, coulde pers-
swade this ioly felowe to take his
furst wife pore homly Ioane Truth
again, vntill she called him before
the ordinary, kinge Henry the. viii,
by due order and cource of Gods
law, as he confesseth himself, and
there she tried her selfe in the ope
court of Parliament to be his furst
wife in dede, and his seconde wife
in iurisdiction mistres Rose of Rome, a ve-
ry shameles false whore.

Wel the gentleman yeldeth, and
swereth he wil neuer meddle with
his second wife again, not only be-
cause it is vnlaful for him, but also
because she is a subtill painted
harlot, and of so much dishonesti,
Yea he is in countenaunce so angry
with her, that he spitteth this Ora-
tion in the face of her, to make the
ordinary and court beleue, that he
wer glad of his furst wife, and how
sore that false Rose colered quene
his second wife greued him.

Notwithstanding, within a while
after, beholdinge the demaner of

k. i

dame

To the Reader.

dametruth, & perceiving her to be
a more meele wife for farther Hugh
Latimer or a cobling carter of the
countrie, than for suche a galaunte
courtier, a plain olde Ioane, & an
homely go shep, that passed not vpon
daintie fare nor costly raiment
nether coude away with Romish
frēch hodes (otherwise called my
ters) nor with foistie farthingales,
coarded ouer the alter, but a good
huswife, alwaies moiling and scr
ping to get the peny for the world
to come, and (if her husband troad
his shoo a wrye, as he went seldo
me straight) she woulde nowe and
than fling him out a flake of foule
rough wordes for loues sake, whi
ch he could in no wise abyde.

Than he beginneth to repēt him,
and to conceaue a lothsomnes to
wardes her: and sitting in a dumpe
saddly musing, he remēbreth with
himself, what a fine wench mistres
Rose of Rome was, howe comely
curtesy she could make him, what
trimme geare she gaue him, howe
nicely she coude smile vpon him.
What

To the Reader.

What pretty knackes she deuised to
please him, howe softlye she was
wont to chirpe him vnder the chin
& kisse him, how pietely she could
talke to him (howe doth my swete
heart, what sayth now ne pig's eie?
and aduisinge what a courtly gals
lant wench she was in al proprieties
(snowt sayr and horish) and con
sidering that he was diuerfed frō
her, and forswore her company, by
order of law and not of good will:
and being loth that his swete sugar
loafe mistres Rose should take the
losse of solouing a worne, hit bed
fellow winchestre, ouer greuoufly
to heart, or that her frindes should
quarel with him for his othe breas
king, seinge he had gotten so great
a barne teame of shameles swete lip
ped shauelinges, and other popish
belly cheare wordlynges by hir, he
couereth me mistres Rose home to
his cōpany againe, his diuorce and
othe made to the ordinari notwithstanding.
& getteth mo meigny by
hir still. his cousin German Gardia
ner, and a shamlul sort beside, not

God kepe
al good men
and women
from such a
couple.

O tortuous
serpens.

To the Reader.

meddlinge with pore Ioane Truth
that while, but sparing hir for holi
daies (as yong men, se to do with
their olde wyues, whan thei haue
gotten their landes and mouly bag
ges of old nobles, that they cheif
ly maried them for, into their own
clouches) and than he setteth hyr
vpon a layeland, and bidderth the
deuill flit her. Wel pore lone truth,
in hir bare araye, beareth it at hys
handes pacientlie, and getteth her
to seruice among merchaunt men,
husbandmen, craftes men, coblers,
tailers, weiuers, and playne poore
mē. At last when my lord can make
none ende of playe wyth Mystres
Rose of Rome, good wife Truthe
telletth him of his double whoore
ing in plaine englishe. Oute at the
dore (saith he) thou vile heretique
iade, and so getteth him a mische
uous whip with .vi. bloody strings,
and al to beswyrgeth her, and in a
fume cast a selie sorte of her weake
poore frendes in the hot fyre.

Thus were Ioane Truth and her
frendes rewarded, & Mistres Rose
cheris

To the Reader.

chearished and made of, howbeit
some what couertlye, vntyll these
dayes, wherein god hath vifited
England with these present cala-
mities, and in hys dyspleasure for
our sinnes sake, hath suffred that
painted Babilonical beast with his
maskinge minions, and bitcherous
birds of antichrist to be freli prefer-
red in the Realme again. By reaso-
wherof this rodde of gods fury, I
meanethys Assur of VVynchester
hath found oportunitie, to buylde
his spiritual court of romish stew-
es agayne. (and peraduenture hys
englishe stews wil not belong be-
fore they be restored into their old
place and state to) so that seli pore
Truth must now keepe silence, and
her frendes playe mumme bouget
or get them ouer the sea (god doth
knowe oure miserable state in thys
exile, and vnto him we commit our
cause) or els if they tarie, yp goeth
their taile. Wel, the best is, we shall
suffer no more the gods hand and
decreed counsaile hath appoynt-
ed, And when we are deliuered fro
the

To the Reader.

the paines & troubles of this world,
our ioye and their damnacion wyll
presentlie be felt, to our mirth, and
their euerlasting shame. Thir dlye
note, that lyke as this subtyll foxe
doth in this Oration both learned
lie, Wittely & pishuli discharge him
self by scriptures, law & reason of
the vaine, vnaduised and vnlawful
othe, whiche he made to the B. of
Rome: so the same scripture, lawe
and reasons With many other mo,
make much more for the discharge
of vnaduised, folish, superstitious
and vnlawful vowes of ignoraunt &
abicious popish votaries & preists.

Thus for shortnes sake, leauyng
this mans similitude & other parts
of this Oration, to thine own fur-
ther deliberate cōsideration, most
christen reader, I praie the laughe
not, but rather weepe to see suche
goodly learning, wyt & other gifts
of nature, so blasphemously abu-
sed by him and suche as he is: and
pray that almighty god wold geue
him grace, ones to repent hys per-
turle committed against Christ. the
very

To the Reader.

very Truth in dede, and to forsake
that Antichriste of Rome and hys
detestable popishe enormites, and
also to consider, that albeit he liue
at his hartes ease prosperously in
this Worlde to his liues ende (as he
is not like) yet as corporal horedom
promoteth manye one iustly to the
galowes of Tyburne, euen so he,
onles he repent in tyme, for his spia
rituall horedom, & all other impea
nitente cruell persons, vnbeleuers,
cursed folke, men murtherers hors
mongers, baudes, forcerers, idolas
ters, and lyers shalbe hāged on the
fycric galowes of hell, and be boye
led euerlastynglye in the lake burn
yng with fire and brimston, which
is the second deathe: Apoca. xxi.

The spirite of Christ defende
the from the participaciō
of that spirit of blasp
hemy, & send the
hartelie wel
to fare.

¶ God saue the quene.

To the Reader.

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